

Constitution

WOODHULL & CLAFELIN'S WEEKLY.

PROGRESS! FREE THOUGHT! UNTRAMMELED LIVES!

BREAKING THE WAY FOR FUTURE GENERATIONS.

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NEW YORK, OCT. 4, 1873.

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M. J. Newman

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7:00 P. M., Express, Daily, with sleeping cars for Watertown and Canandaigua.

8:30 P. M., Pacific Express, Daily, with sleeping cars from Rochester, Buffalo and Niagara Falls; also for Chicago, via both L. S. and M. C. Railroads.

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7:00 A. M., and 5:30 P. M., Poughkeepsie trains.

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5:00 P. M., Sing Sing train.

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WHAT "THEY SAY."

[From the Chicago Evening Post.]

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INDUSTRIAL JUSTICE.

- Go to, now, ye rich men; weep and howl, for your miseries that shall come upon you.
- Behold the hire of the laborers who have reaped down your fields, which is kept back by fraud, crieth, and the cries of them which have reaped are entered into the ears of the Lord.

Gen. Ep. James v. 1-4.

THE INTERNATIONAL WORKINGMEN'S ASSOCIATION.

HOW TO CONDUCT STRIKES—POLITICAL ORGANIZATION OF TRADES' UNIONS—FREE CRITICISM OF METHODS.

1. *Of Strikes.*—Except as a means of defensive warfare and an educational instrumentality, they are not defensible; but even in this light, if no other means are available, they should be encouraged. It may be said that they are invasions of individual liberty, but if so, then liberty has a limit, namely, the equal rights of others. Added to long hours of daily labor and low wages, want of employment is not the least of the wrongs endured by the workers. This is occasioned by the liberty accorded to underwork each other. If, therefore, one-half plus one or more of all the workers organized should determine that so many hours constitute a fair day's work, and so many dollars a fair day's wage, the liberty of the minority ought to be restrained within those limits. But how? This question raises another issue, to wit:

2. *Of Force.*—Is force ever justifiable? Yes, if it be overwhelming. Success in a good cause is the measure of its justification; albeit, it does not sanctify a bad one, and whether the cause be good or bad, force is the final arbiter. Martyrdom is not worth a cent. If it comes, well and good, it must be endured, but it never should be sought. With all due respect to many friends, the truth cannot be concealed, that most people who preach that and self-denial never mean themselves but always some other persons, and the blood of the martyrs is shed in vain. Better preach the contrary doctrine: Everything for the worker. Nothing is too good for the worker that is good enough for anybody else. The workers then should organize politically in such a manner as to conquer the possession and administration of government. Once the executors of law, they will have a clear right to enforce it against their adversaries as "rebels," if they choose to put themselves in that category. This way chattel slavery was abolished, and this way wages slavery must follow suit. But the triumph of the worker means universal peace, and in this sense the I. W. A. is a peace-maker. When the workers will no longer do anybody's fighting but their own there can be no war.

3. *Of Authority.*—In infancy many things, nay, all things, must be taken "on trust." Despotism, on the one hand, and obedience, on the other, are natural auxiliaries. In maturity the case is bravely reversed. Thus: I am of age. I obey only my own convictions (if something don't stop me). I command only myself (unless it is a child). And if all persons of mature age would try to do the same thing, they would be astonished at the unanimity of opinion and concert of action that would result. There is, of course, a natural leadership, but it doesn't know itself, and never ought to. Its object is the discovery of truth, and its purpose is the good of humanity. This is really the aim of all profoundly sincere agitators; and if one be selected as the exclusive depository of truth and the saviour of humanity, the jealousy of the others is at once aroused. He becomes the target, against which are leveled all their envious arrows; and in this way all his usefulness is destroyed, even if he do not destroy it himself by an unseemly exhibition of vanity. I must therefore disclaim the imputation of writing as one "having" or "under" authority.

4. *Of Religion.*—Practical reforms have nothing whatever to do with men's religious creeds. With or without religion the reformers, after due enlightenment and proper consultation, can determine what is best for this world's improvement, entirely independent of the next world, if there be any next with consciousness of this. If there be such world, the inhabitants of this will enter that under much better conditions, if they take due care of this, and that may therefore be well left entirely out of the account. If, however, unfortunately, there be persons who insist that considerations relative to the next world shall take the precedence of those belonging to this world, such persons must be taught that one world at a time is quite enough to absorb one man's activity. "Sufficient for the day is the evil thereof," and the good, too.

WILLIAM WEST.

SPIRITUALISTIC.

OUTSIDE QUESTIONS.

Some people are afraid of outside questions. They travel in a limited circle, never widening its circumference; ever looking upon the same horizon, no matter what may be beyond. The church has always been afraid of "outside questions." It had a system of dogma, formulated in a creed, which never must be added to or subtracted from. So when the temperance reform began to be agitated, the church turned a deaf ear, and for a long time stood aloof, but finally dropped in as the cause became popular, then claimed to have been its special champion. So again, when the anti-slavery agitation opened, the church stood aloof, and for years backed slavery and quoted Bible for its support. But when the cause took on a measure of popularity, the Scribes and Pharisees gradually went over. At length the anti-slavery people became a host, and, as the fight thickened, the sagacious and far-seeing, the honest souls who had a single object in view—the extirpation of slavery—told woman to come upon the platform and blend her energies, voice and pen with her brother for the grand end. Then there was a split; the Scribes and Pharisees sloughed off and began to cry infidel, and declared that these crazy fanatics would turn the world upside down. Woman had a sphere which she must not be taken from. Anti-slavery was well enough, but "outside questions" like the pestilent woman question must be let alone. Conservatives everywhere are prone to be shy of outside questions.

Spiritualism, the latest, grandest revelation, has its timid adherents, who are afraid of "outside questions." They are content to grope in the sphere of phenomena, never rising into the domain of the intellectual and practical. Their Spiritualism has a narrow basis and a very limited scope. They do not realize that Spiritualism unfolds the nature of man—in his duality, male and female; gives us substantial data, from which we may adduce his and her relations, and thus arrive at a knowledge of their relations. At the base, man is a spiritual entity. His generation, existence in a material body, his exit from it and his subsequent existence are all spiritual processes. Man, when he becomes a living soul, is involved in a network of spiritual laws, and in the last analysis I apprehend that nature all through is resolvable into a series of spiritual processes—the waving groves, the mighty oak or the unyielding granite. We speak of matter, but who can define it? We call it material, but we can subject it to processes under which it shall disappear, but, nevertheless, leave a potentiality which the retort cannot fathom and the balances cannot weigh. Still the potentiality exists, for force is persistent. Thus on all sides we end in spiritual principles. How, then, can there be any outside question in the domain of Spiritualism? Especially, how can there be when we ask of man where, whence, whither?

To learn the status of man and to know the possibilities resident in him, we must investigate from a spiritual standpoint. Unless we do this we shall grope in darkness, pursue false paths and never reach the real truth. The world is as it is to-day, because we have not subordinated ourselves to spiritual law and based civilization and government on spiritual principles. Society is like a pyramid on its apex; priests and politicians stand around with their props to steady it, but the structure, nevertheless, sways and oscillates fearfully. Build according to spiritual law and we reverse the pyramid, putting it on a firm, broad basis, so that it will stand steady and secure.

Spiritualism, therefore, admits no "outside questions." The "woman question," the relation of the sexes, including marriage, maternity, procreation, the rearing of offspring, human society, especially the treatment of vice and crime, including the reformatory regime to be adopted; in fact, every and all things pertinent to life and its issues, come within the domain of Spiritualism. Away, then, with that mousing conservatism which is afraid of sunlight; that anti-progressive spirit which would tether the living present with the apron-strings of the dead past, and keep humanity ever traveling in old ruts. The times are "rotten ripe for a change; let all who have passed beyond the mere phenomenal strike hands, and with hearty accord and energy—unity of purpose and unflinching devotion to the uplifting of humanity, summon society, civilization and its institutions to judgment and pave the way for the world's regeneration. It must come through Spiritualism or not at all. The Church is an Ephraim joined to his idols; society a ship without a compass; government a power misdirected. Again may I ask, therefore, where are the questions outside of Spiritualism?

WILLIAM FOSTER, JR.

PROVIDENCE, Sept. 12, 1873.

THE CHIVALRY OF THE LANCET.

It will be remembered that a short time ago the Czar of Russia recalled some hundreds of young women of Russia who were studying the art of surgery at the College of Zurich, in Switzerland. He did so because he found that they were learning radicalism as well as anatomy. Since then these young female students have made an application to the University of Gissen for permission to pursue their studies at that place. The New York Herald informs us "that the medical faculty there have unanimously refused to grant their request, and expressed their strong disapprobation of women attending lectures on such subjects."

Too late in the day, gentlemen of the University of Gissen; you will only be laughed at for your obstinacy. People will say that you object to the society of the ladies because you do not wish to declaim "Othello's occupation's gone!" You would still retain your positions by the bedside of lying-in women, thinking such to be a manly occupation because long custom has decreed it so to be. But people are getting wiser daily, and in a generation or two nothing is more certain than that women only will attend upon their sisters in such cases; and if any male practitioner should then present himself, he will in all probability be met at the door of the

chamber in which the patient is lying with the words, "Decency forbids."

BATTLE CREEK, September 10, 1873.

Victoria—I send you inclosed a copy of a letter I have just received from S. O. Smith, one of the prominent members of the Gun Lake Society:

"MRS. WAISBROOKER:

"Respected Madam—I notice in *Our Age* of No. 13 an extract from the *R. P. Journal*, written by one M. J. Chapman, asking S. S. Jones to 'give a list of spiritual speakers not tainted with Free Love, so called, and the Woodhull mania. Speakers who have delicacy and moral purity enough to conduct themselves decently in public, and not disgust an audience with dissertations on Woodhull and the immaculate purity of lust.'

"Mr. M. J. Chapman has had no such order from the Gun Lake Society. S. O. SMITH.

"P. S.—That order was a one-man order. S. O. S."

COMMENTS.

In our issue of the sixth inst. we copied the above letter, indorsing Mr. M. J. Chapman's request for a list of "muzzled ministers;" but we are glad to find from our correspondent's letter that the Gun Lake Spiritualists do not indorse his illiberality.

IN THE BATTLE!

Victoria—The battle rages as never before. These are times that try men's souls. I am glad to be in it. My experience, or rather its publication, costs me a great deal in dollars and cents. I am not sorry. I have been told by more than fifty leading Spiritualists, some of them lecturers: Bro. Hull, I practice exactly as you do. I know you are right, but I won't make a fool of myself by telling of it. Some put "a dash between two d's" before the word "fool." One Presbyterian minister as good as told me the same thing. Spiritual societies are denouncing me, and our good Bro. Colby has made an attack in the *Banner*. All right! I am glad of the warfare. I can be spared as a martyr for the truth, and will endure it like a man.

Elvira writes, "I am glad you wrote that letter; if I must I can take our daughters out of school and we will go to work in the shoe shop and earn our living." With my wife to stand by me in that way I can fight any battle. I find I have friends who will stand by me in any trial; so again I say, "Let the heathen rage and the people imagine a vain thing."

You may be surprised to learn that I have decided to revive the *Crucible* and publish it in the city of Boston. It shall be the same outspoken, independent paper it was before. It will join hands with your WEEKLY in working for the right. My brother D. W. Hull is in full sympathy with me, and will help me in my new enterprise.

I have a new lecture under the following title, "Strike! but hear me." I have it written out and shall read it from manuscript. This I do in order to have the lecture itself to correct the thousands of lies that will be told with regard to it. It covers the leading ground on the social question.

My brave sister, fight on. The prize is in our reach. Old Giant Despair is guarding the mouth of his cave, but we will enter and preach deliverance to the captives, recovering of sight to the blind, we will set at liberty them that are bruised and preach the acceptable year of the Lord.

My address for the present is 27 Milford st., Boston.

MOSES HULL.

J. M. PEEBLES ON THE TRUE MEANING OF SPIRITUALISM.

These orientals (the Chinese) have their trance mediums, mostly females; their writing mediums, using a pointed, pen-like stick and a table covered with white sand; their personating mediums, giving excellent tests; their seers, who professedly reveal the future, and their clairvoyants, who, to express their names, meaning in English "see in the dark." It may be affirmed, without dispute, that Spiritism in some form is an almost universal belief throughout the Chinese Empire. It seems natural to the Turanian and Semitic races. In making this broad affirmation, I use the term Spiritism in preference to Spiritualism, because the latter implies not only phenomena, but philosophy, religion and the practice of true living.—*Banner of Light*, Sept. 13.

REFORMATORY LECTURERS.

- C. Fannie Allyn, Stoneham, Mass.
- J. I. Arnold, Clyde, O.
- J. O. Barrett, Battle Creek, Mich.
- Mrs. M. F. M. Brown, National City, Cal.
- Addie L. Ballou, Terra Haute, Ind.
- Warren Chase, St. Louis, Mo.
- Mrs. Jennette J. Clark, Montpelier, Vt.
- Prof. J. H. Cook, Columbus, Kan.
- A. Briggs Davis, Clinton, Mass.
- Miss Nellie L. Davis, North Billerica, Mass.
- Lizzie Doten, Pavilion, 57 Tremont street, Boston, Mass.
- Mrs. L. E. Drake, Plainwell, Mich.
- R. G. Eccles, Andover, Ohio.
- James Foran, M. D., Waverly, N. Y.
- I. P. Greenleaf, 27 Milford street, Boston, Mass.
- Anthony Higgins, Jersey City, N. J.
- E. Annie Hinman, West Winsted, Ct.
- D. W. Hull, Hobart, Ind.
- Charles Holt, Warren, Pa.
- Mrs. Elvira Hull, Vineland, N. J.
- Moses Hull, Vineland, N. J.
- R. W. Hume, Hunter's Point, L. I.
- W. F. Jamieson, 139 Monroe street, Chicago, Ill.
- Miss Jennie Leys, 4 Tremont Temple, Boston, Mass.
- Cephas B. Lynn, Sturgis, Mich.
- Mrs. F. A. Logan, Buffalo, N. Y.
- Anna M. Middlebrook, Bridgeport, Ct.
- Dr. Geo. Newcomer, Jackson, Mich.
- Mrs. L. H. Perkins, Kansas City, Mo.
- J. H. Randall, Clyde, O.
- A. C. Robinson, Lynn, Mass.
- Wm. Rose, M. D., 102 Murison street, Cleveland.
- Elvira Wheelock Ruggles, Havana, Ill.
- Julia A. B. Seiver, Houston, Florida.
- Mrs. J. H. Severance, Milwaukee, Wis.

EXTRACT FROM A WORK OF ALLAN KARDEC,
NOW UNDER PROCESS OF TRANSLATION FROM
THE FRENCH.

PHENOMENON OF MATERIALIZATION.

This phenomenon differs from those of which we have spoken only in the kind of intention of the spirit who is their author, in the nature of the objects—almost always of a gracious character—and by the gentle and almost delicate manner in which they are brought. It consists in the spontaneous bringing of objects which are not in the place where you are; these are most often flowers—sometimes fruits, confectionery, jewels, etc.

Let us first say that this phenomenon is one of those most easily imitated, and consequently of which we must be on our guard against imposture. We know how far sleight-of-hand can go in such matters; but without having to do with a person of this profession, we might easily be the dupe of a skillful maneuver. The best of all guarantees is in the character, the known honor, the absolute disinterestedness of the person who obtains the effects; in the second place, in the attentive examination of all the circumstances under which they are produced; finally, in the enlightened knowledge of spiritism, which alone can enable us to discover what is to be suspected.

The theory of the phenomenon of materialization and of physical manifestations in general is summed up in a remarkable manner in the following dissertation by a spirit whose communications bear an incontestable seal of profundity and logic. Several of them will be found in the course of this work. He made himself known under the name of Erastus, a disciple of St. Paul, and as the spirit protector of the medium who served him as an interpreter. He says:

"To obtain these phenomena there must necessarily be mediums whom I will call sensitive, that is to say, endowed in the highest degree with the medianimic faculties of expansion and penetrability; because the easily excitable, nervous system of some of these mediums permits them, by means of certain vibrations, to project around them with profusion their animalized fluid.

"Impressionable natures—persons whose nerves vibrate to the least sentiment, to the smallest sensation, whom moral or physical influence, internal or external, easily affects—are subjects very apt to become excellent mediums for the physical effects of tangibility and materialization. In fact their nervous system, almost entirely deprived of the refractory envelope which isolates this system among most incarnated beings, makes them suitable for the development of these various phenomena. Consequently with a subject of this nature, whose other faculties are not hostile to medianimization, the phenomena of tangibility will be more easily obtained—rappings in the walls and in the furniture, intelligent movements, and even the suspension in space of the heaviest inert matter. *A fortiori*, these results will be obtained if, instead of one medium, there are at hand several equally well endowed.

"But from the production of these phenomena to the obtaining that of materializations, there is a whole world; for in this case not only is the labor of the spirit more complex, more difficult, but, more than this, the spirit can operate only by means of one medium, that is to say, that several mediums could not simultaneously concur in the production of the same phenomenon. On the contrary, it sometimes happens that the presence of persons anti-pathetic to the spirit who operates, radically fetter his operation. To these motives, which, as you see, do not lack importance, add that the materializations always necessitate a greater concentration, and at the same time a greater diffusion of certain fluids, which can be obtained only from the best-endowed mediums—those, in a word, whose electro-medianimic investment is the best conditioned.

"In general these effects are and will remain exceedingly rare. I do not need to prove to you why they are and will be less frequent than the other tangible effects; from what I have said you will yourself make that deduction. Besides, these phenomena are of such a nature that not only all mediums are not suitable, but even all spirits cannot produce them. In fact, there must exist between the spirit and the medium influenced a certain affinity, a certain analogy; in a word, a certain resemblance which permits the expansible part of the perispiritual fluid of the incarnated to be mingled, united, combined with that of the spirit who desires to produce the effect. This fusion should be such that the resulting force becomes, so to say, one. Do you say why this union, why this fusion? It is that for the production of these phenomena it is necessary that the essential properties of the operating spirit be augmented by some of those of the mediumized; it is that the vital, indispensable to the production of all the medianimic phenomena, is the exclusive appanage of the incarnated, and that consequently the spirit operator is obliged to be impregnated with it. It is thus only that he can, by means of certain properties of your ambient fluid, unknown to you, isolate, render invisible and cause to move certain material objects, and even the incarnated themselves.

"It is not permitted me at this moment to unveil to you these special laws that rule the gases and fluids that surround you; but before many years shall have elapsed, before one existence of man be accomplished, the explanation of these laws and of these phenomena will be revealed to you and you will behold a new order of mediums spring up who will fall into a peculiar cataleptic state as soon as they shall be medianimized.

"You see with how many difficulties the production of these phenomena is surrounded; you can conclude from this very logically that phenomena of this kind are exceedingly rare, as I have said, and with still greater reason that the spirits seldom lend themselves to their production, because it requires on their part a quasi material labor, which is for them an ennu and a fatigue. On the other hand there is this: it is that very often in spite of their energy and will, the state of the medium himself opposes an impassable barrier.

"It is thus evident, and doubtless your reasoning sanc-

tions it, that the tangible facts of rappings, movement, suspension, are simple phenomena which are operated by the concentration and dilatation of certain fluids, and which may be elicited and obtained by the will and the labor of mediums who are suited thereto, when they are seconded by friendly and kind spirits, while the facts of materialization are multiple, complex, require a concurrence of special circumstances, can be operated only by a single spirit and a single medium, and necessitate, over and above the wants of tangibility, a very especial combination of circumstances to isolate and render invisible the object or objects subject to the materialization.

"All you Spiritists comprehend my explanations, and you can perfectly understand the reason for this concentration of special fluids for the locomotion and tangibility of inert matter; you believe in it as you do in the phenomena of electricity and magnetism with which the medianimic facts are full of analogy, and are, so to say, its concentration and development. As to the incredulous and the scientists, worse than the incredulous, I have nothing to do with convincing them. I do not trouble myself about them; they will some day be convinced by the force of evidence, for they must necessarily bow before the unanimous testimony of spiritist facts, as they have been forced to do before other facts they have at first derided.

To resume: while the effects of tangibility are frequent, the effects of materialization are very rare, because their conditions are very difficult, consequently no medium can say: At such an hour, at such a moment I will obtain a materialization, for often the spirit himself finds a hindrance to his work. I must add that these phenomena are doubly difficult in public, for there almost always are met energetically refractory elements which paralyze the efforts of the spirit and with still greater reason the action of the medium. On the contrary be certain that these phenomena are almost always produced in private, spontaneously, most often unknown to the mediums and without premeditation, and very rarely when these have foretold them; from whence you may conclude that there is a legitimate motive of suspicion whenever a medium flatters himself he can obtain them at will, in other words, that he can command spirits as servants, which is simply absurd. Again, take as a general rule that the spirit phenomena are not given in the way of a show and to answer the curious. If some spirits lend themselves to such things it can be only for simple phenomena, and not for those, which, like materialization and others similar, exact exceptional conditions.

"Remember, spiritists, that if it is absurd to reject systematically all the phenomena from beyond the tomb, neither is it wise to accept them all blindly. When a phenomenon of tangibility, of apparition, of visibility or of materialization is manifested spontaneously and as it were instantaneously, accept it; but I cannot repeat to you too often, accept nothing blindly, let each action be subjected to an examination, minute, profound, severe; for, believe me, spiritism so rich in sublime and grand phenomena, has nothing to gain from those small manifestations which skillful jugglers can imitate.

"I know very well what you will say to me: that these phenomena are useful to convince the incredulous; but know this, that if you had had no other means of conviction you would not to-day have the hundredth part of the spiritists that you have. Speak to the heart, it is by that you will make the most serious conversions. If, for certain persons, you consider it useful to act by material facts, at least present them under such circumstances that there can be no false interpretation, and above all do not go aside from the normal condition of these facts, for facts presented under bad conditions furnish arguments to the incredulous instead of convincing them.

ERASTUS.
NOTE BY TRANSLATOR—These words "electro-medianimic, perispiritual etc.," were given by the spirits, who if they do not find a word in the language invariably construct one to answer their purpose.

SOCIALISTIC.

OTHER PEOPLE'S RIGHTS.

How shall the right of the individual be kept inviolate? Each person is a part of somebody else. Society has claims, too, apart from family and ties of kindred. How then is he to be entirely free to pursue happiness in his own way, if in the pursuit of it others are made unhappy? We will suppose the case of one whose views are opposed to those with whom he is associated. He thinks, feels, acts in nearly all directions antagonistically to those who, it is said, have a right to ask large concessions of him to preserve their happiness. If they have rights, he also has rights. He may interfere with their pursuit of happiness, but they also do with his. Now how shall these exactly opposite conditions be reconciled? They never can be, any more than the Bible, as commonly interpreted—and I suppose no other meaning can be given but the literal—can be reconciled with the facts which geology, as a science, has brought to light. In other words, the Mosaic record is false, if words mean anything, and the indisputable "testimony of the rocks" is a true testimony. The demonstrable cannot bear any relation to that which will not stand the test of positive proof. Can anything be more certain? Hugh Miller stumbled over it, nevertheless. He made the infallibility of the Bible the issue for a time, and sorrowing because oil and water would not mix, died without knowing that geology could stand alone, and did not need the Bible to prove anything for geology, or geology for the Bible. In seeking to know what is right and what is wrong, the happiness of the man or woman is not in the question at all. Our first rock, like the red sandstone for geology, is Individual Freedom! The highest good to be reached does not centre in yourself nor in any person who can possibly belong to you. It is above the individual pleasure or profit, or the pleasure or profit of one or a dozen individuals, whose happiness may have a certain degree of dependence on your own acts. If you live up to your highest ideal, or as nearly so as it is possible—slowly advancing toward it as your edu-

cation goes on, you have the right to demand the same of others bound to you by whatever ties, though it involve loss of property, ease, happiness, everything that self holds dear; and if he or she who should be your companion in your moral growth and perception of truth, and loyalty to it, detains you and hinders you at every step, then, for the sake of the divinity that is within you, free yourself entirely, or to that extent that the sovereignty of the individual may be shown to be more sacred than any legal union whatsoever. To stop with the good of the individuals is to see only a very little way. The soul must have a clearer vision of what constitutes moral grandeur than to stop with "self" or related self-interest, if any real progress is made in this age over the past. The right-minded woman who separates herself from her husband does not consult her happiness merely, or the peace of mind and rest of body which would seem at first to be the only inducement; she gains immensely more than that. In gaining her freedom from what was not only oppression and injustice, and the infliction of a flagrant wrong—if it be, as we suppose the case, one of those marriages which end in a terrible awakening some time to the real fact of a life-long regret—she must and will arrive at new conceptions of a more blessed freedom for humanity. She gains by it what she would never know otherwise, that an error can be retrieved; and if hers, then thousands of others could, if they would, do the same. "But," says one, "have you a right to involve the happiness of another person as you must do in this case?" I hold that I have a perfect right, no matter what results follow, for my basic principle is not the pursuit of happiness here and now, but for the future good which is to grow out of this, in which I shall have a part with a regenerated race.

If it never comes, my "here and now" shall be the individual freedom I have gained, by taking myself from one who was not wholly to blame, for society upholds him in it; yet he was master, and I the slave. In ceasing to be the wife, it was that I need not play a false part all my life, and say and do continually what my soul could not sanction, to stifle what I knew to be the voice of God in my soul, if not to him. I might invade his right to happiness, but in doing that I preserve my own loyalty to what are my highest conceptions of truth, justice and progression. Therefore I assert, that when the object is not selfish merely, but is broad enough to take in the whole human interest; in other words when the mind is in possession of a principle, the true course is straight ahead, if what men call happiness, whether yours or another's, goes down like a ship in a storm.

True, our benevolence and kind feeling toward a wife, or husband, are incentives to avert unhappiness as far as possible and shield them all in our power from the consequences of their dependence on ourselves, but we cannot be to blame for their lack of a similar spirit of self-abnegation which inheres in our perception of truth. Shall we yield ourselves because it is so, or have we a right to change what is not right? And if I attempt to answer the question, which seems to need answering more fully than it has ever been, what is right? I will say in this connection, that love is the foreshadowing of the whole law of right, and there is no chasm between two souls, if both are seeking with the same high purpose the unfolding of the interior principle, though they may not love, and a part of the pleasures of a perfect union lacking in them, they will yet be tolerable to each other. They may be just, kind, benevolent and compassionate, if they are not lovers.

Therefore it is not the want of love and sympathy that is breaking up the foundations of our marriage system, but that the spiritual principle is being developed in one and not in the other. Love means sacrifice to one, to the other self-good and pleasure. The whitest souls that this world has ever seen are those who have not laid any personal claim whatever upon anything this life affords to the mere self-thinker, but have been lifted up to discern that which is spiritually unfolded, and attaining to the altitude of self-abnegation, nations and races of men, not individuals, have been brought within the scope of vision. To discern the whole, to see how we are inter-related to the universe of souls, to be so far above self as to see in ourselves only, the germ of good to all human beings, and measure our worth by it, is to learn the best lesson that we can learn. If we do not learn it, the chance is very small either to gain happiness for ourselves or give off that element to the man or woman who depends on us for it, or whose "rights" are invaded by a want of knowledge or fitness to be either true to ourselves or to them. That such a course paralyzes the would-be otherwise philanthropists of our time is certain. To learn to stand alone is the lesson for to-day. No one has, so forcibly, so bravely and purely taught the doctrine of "sovereignty" as Victoria Woodhull, and nobody is so bravely living it. She is proving by her own life that the right inheres in personal freedom, no matter what results follow. What was the wretchedness of father and mother to Charlotte Corday when she struck a dagger to the heart of a tyrant of France, who was even then gloating over his power and the pen still wet with which he had signed the death-warrants of the noblest and bravest of mankind? Her journey to Paris and the guillotine gave her ample time to think of their suffering, but she chose to save her country from one peril though a hundred lives perished with her own. Would you have had her desist and not give herself the trouble to defy death?

Think of the sneers and scoffs of the populace as she rode through the streets of Paris and mounted the dreary block. Men cried as they do now, "Adventurer! Crazy! Strike the quivering flesh! How she loves notoriety—to die for it!" Or, they might have said, "To stab a man's reputation just for nothing at all!" It was as impossible then as now to conceive the greatness of a soul that loves truth more than reputation, more than bodily ease or comfort, more than life itself. And, plainly, it is this pure moral force that is now shaking society to its centre. It is purifying what is corrupt and false; it is disintegrating laws that crush out the very life of freedom, and it will eventually bless the world! The love that will not and cannot perceive this, and claims the very life of my soul as well as body, that makes self its

heaven, and feels its happiness invaded by those very things which add to my own, has a right to its own life but not to mine.

CHARLOTTE A. BARBER.

[We think our able correspondent fails to see one important fact connected with freedom. It matters not how much a person may love another, nor how much desire there may be for pursuing happiness in enjoying that love, it cannot be pursued consistently with freedom at the expense of the same right that exists in the object of that love. Each has equal right to the pursuit of happiness, with which neither has the right to interfere; hence no one has the right to pursue love when it interferes with the happiness of its object.]

DREAMS OF HEAVEN.

In the dim shadows my spirit is groping,
Looking for sunlight that never may come;
Borne in the phantom-boat silently floating
Down the red sea of life's setting sun.

Glimpses of pictures I thought were forgot
Forth from the canvas of memory start;
Gilding with glory my sad humble lot,
Lighting with beauty my heart.

Eyes that were sleeping in coldness and death,
Now beam with their brightness again;
And lips long silent—now warm with the breath
Of heaven's most musical strain.

Hands that I'm clasping in friendship and love,
That thrill with a power divine;
The fragrance of summer floats down from above
With a glow of a morning sublime.

Visions of beauty how long will ye last?
Treasures like these in my soul;
Or are ye but mockeries only recast
Like the sun-kissed waters that roll?

Coming and going on pinions of love,
Filling me oft with delight,
Lifting the curtain that veils from above
Angel-faced spirits of light.

The world it may smile with derision and scorn
When beauties like these, I portray;
But truer to me is their mystical form,
Than earth's proudest temples of clay.

Then come to me oft in visions and dreams,
Sweet spirits of beauty and light!
Warm into music the ice-fettered streams,
And lift the dark curtain of night.

BISHOP A. BEALS.

THE PARKMAN MEETING.

Victoria Woodhull—I do not propose to ask you for room to give an extended report of our quarterly meeting. Suffice it to say it was in all respects a gratifying success.

The striking feature of the occasion was the undiluted radicalism of the speaking. From the opening of the first session to the close of the last, there was not a sentence uttered but was a sledge-hammer stroke. There was no parleying or excusing, but one steady stream of iron-linked logic—one steady torrent of red-hot denunciation of the marriage system—one loud and continuous demand for its complete overthrow. No one stooped to ask any favors or privileges for woman, or to propose any mere modification of the damning system that holds her in slavery. The speakers did not spend their time talking about "true marriage," nor were they so undignified or disrespectful to woman as to suggest this or that manner of life after her freedom should be achieved. They were content with demanding her immediate and unconditional emancipation, and the utter annihilation of the time-honored system of marriage.

The speaker on whom we most depended for the success of the meeting was Lucia H. Cowles. She is a speaker of remarkable power, apparently an entire stranger to fear, strikingly clear-headed, utterly uncompromising and decidedly radical.

On the whole, the ablest member of our society is D. M. Allen. I know of no reform worker who wields a pen with rarer skill or power. He brings to the aid of the cause an unsullied character, a clear head, a genuine dignity and a true devotion.

If I were called upon to name a man of more logical ability than any other of my acquaintance, I should unhesitatingly name J. H. Philleo. Adding to his keen mental perception the finest moral sense, and being apparently unconscious, by personal knowledge, of the existence of such a quality as moral fear—it is a rare joy to claim such a man as a leader or co-worker.

The following resolutions, after thorough discussion in a business meeting devoted entirely to their consideration, were unanimously adopted:

Resolved, That Free Love is neither variety in love nor exclusive love, neither constant love nor transient love, but simply freedom.

Resolved, That violation of the popular morality, however extensively indulged, does not constitute a free lover; but that that ever-to-be-honored name belongs only to those men and women who, "without concealment and without compromise," by profession and practice, claim for woman and accord to her absolute freedom and equality.

Resolved, That Free Love and woman's emancipation are one and the same thing, and that those pretended advocates of woman's emancipation who deny to woman absolute freedom in the sphere of sexuality and maternity—a freedom that will, when achieved, constitute the utter abolition of marriage—are humbugs and frauds; and that, however many privileges they may desire for woman, we cannot acknowledge them as advocates of woman's rights.

Resolved, That while we are glad of all agitation, we, as members of the Western Reserve Woman's Emancipation Society, are exclusively devoted to the abolition of the existing institution of marriage, and that any modification or patching-up of that system is no part of our work.

FRANCIS BARRY.

RAVENNA, Ohio, September, 1873.

THE CONTEST IN NEW HAMPSHIRE.

Sister Victoria—When will truthfulness be considered a virtue, and honesty a thing to be proud of?

Since the publication of Moses Hull's "experience" in the WEEKLY our little world is turned nearly "upside down," and the so-called Spiritualist societies are dissolving in very many localities.

If one man's written experience causes such an upheaving of public sentiment, what would become of the world if the thousand and one with similar experiences were to do what this Moses has done?

Whether it was wise or unwise for Mr. Hull to tell his life to the world, is it for any one to say? If he weighed the consequences, of course he is willing and prepared to meet them; and as regards his associates, those who feel injured or suppose they will be, can keep themselves "exclusive;" and if there are those who have met with insult or ungentlemanly conduct during their acquaintance with him, the least they can do is to come out with their denunciations now and prove that he is what some of S. S. Jones' correspondents say he must be, a "wolf in sheep's clothing."

But enough of this. Scores of friends are anxiously waiting to read the report of the meeting of August 31 in your paper, which was holden in Newbury, N. H., and under such peculiar circumstances that it caused a tremendous excitement throughout the entire section.

Many weeks ago Mr. Hull was engaged by the Committee of the Merrimac and Sullivan County Association of Spiritualists to lecture in certain towns in that vicinity through the month of August. He had made himself very popular and called the largest audiences of any speaker they had ever employed.

The Committee consulted with the proprietors of the Mountain House in Newbury in regard to holding a meeting there. The parties agreed upon terms and the advertisements were extensively circulated.

The day came, with it Mr. Hull and a thousand people who were anxious to hear him. It was soon ascertained that no arrangements had been made for a meeting, and Mr. Hull was called into a private apartment and informed that he could not speak there (all of this in consequence of the article issued in the WEEKLY). Said one of the proprietors, "We are as liberal as you, Mr. Hull, but some of our boarders are religious, and they declare they will leave the house if the meeting is permitted to go on." It seemed that a desire to fill the house and not a love for Spiritualism had prompted the proprietors to invite the meeting there.

A noble-hearted man came forward and offered the use of his premises at the foot of the mountain for the meeting. The invitation was accepted. Before Mr. Hull left, however, he took his position in a buggy and made a five minutes' speech, which was pointed and undoubtedly hit where he intended it should. The vast multitude descended the mountain, and in less than one-half hour seats were prepared, a platform erected, the seats and carriages in the yard filled and the speaker ready for his work.

Probably not more than one dozen persons were left at the hotel out of the immense crowd, which the proprietors had supposed would dine with them.

In regard to Mr. Hull's lecture, I have neither the time nor the ability to give it anything like justice in my report. The subject was well chosen: "The Mission of Spiritualism." He said the mission of Spiritualism meant more than the facts that the friends whom we called dead were alive and with us, interesting themselves in the affairs of this world; that Spiritualism had come to do a practical work for the people. He argued that it was changing its aspect in the way of leading out in various reforms to liberate woman, to break the rings that are binding the masses, to change the relations of capital and labor; in short, to change the whole order of things.

The speaker affirmed that some Spiritualists would be like those who had gone out with other religions, would go to a certain extent and then crystallize while Spiritualism with its work will go on. By special request he made a few remarks in closing on the "terrible question" of social freedom. Taking the discourse as a whole, it was one that will long be remembered.

Tears trickled down faces that were unused to weeping, and as he descended to the ground strangers grasped him by the hand and tendered their soul's gratitude to him for the words he had given them.

He was to have received twenty-five dollars for his services at the Mountain House. After having been driven from that, of course his remuneration depended upon the audience; and when it was suggested that a contribution would be taken up, the hearers gave evidence of their appreciation and satisfaction by generously contributing thirty-two dollars, ten of which would have been left at the Mountain House by two of the Committee.

Hoping that each may arrive at truth in their own good time and way, I am, etc.,

MATTIE E. B. SAWYER,
27 Milford st., Boston, Mass.

SOCIAL DEMORALIZATION.

The following article is taken from "The Medical Eclectic," a new monthly devoted to reformed medicine, general science and literature; we are glad to welcome it as a co-laborer in the great field of reform:

"The extent to which society is broken up in this country is little imagined or even suspected. At the present time hardly a man can be found whose word on a money question is worth the pledging. A member of a prominent publishing house in this city, a religious one at that, proposed, a few days ago, a "business lie" as a way out of a perplexing difficulty. If the resource of persons in pecuniary embarrassment is lying, and such lying is respectable, there is little left. This 'vice of slaves' is appropriate only for a dishonored community.

"Debt is almost universal. The extravagant expenditures induced by the ill-gotten fortunes of the last ten years, have

produced their harvest. Our numerous private corporations are to an astonishing degree organized schemes for fraud. Some of our Trust Companies are rotten. The Savings Banks need watching. For Life Insurance Companies read the disclosures of Shepard Homans. If secrets were probed, the thin disguise of fraud and bankruptcy would be too abundant for credence.

"Poverty is in our palaces; beggary in the brown-stone fronts. The numbers that know not from day to day how to procure food, that are in despair of relief, are legion. The city of New York is proposing to spew out her population. If food is dear and a coal famine, such as the railway magnates are said to be organizing, is precipitated upon us, there will be calamity more terrible than war and pestilence combined.

"Political matters are demoralized like the rest. Our State governments are generally in the hands of railroad jobbers, of men that have grown rich by corporate extortion. Our courts are presided over, in a great degree, by men whom they have suborned. The people are conspired against by their public men; fraud, perjury, falsehood are household words.

"If we cannot speedily rehabilitate honorable and correct dealing in public and private business, if men's words do not become reliable, if faith between man and man is not soon restored, the bands of society will become loosed, and ruin, financially and socially, will sweep over every part of the country. We are nearer disaster than is supposed."

BROOKLYN, Sept. 16, 1873.

My Dear Mrs. Woodhull—Although a stranger to you personally, I take the liberty of writing to express my gratification at the noble and fearless stand you have taken and the grand results you are accomplishing in the cause of social reform.

For the past six months I have been a reader of your excellent paper, the WEEKLY, at first getting a copy occasionally, just to see what the fanatics (yourself and co-workers) were doing. Getting interested in your views, I became more than an occasional reader, and during the bitter struggle you passed through in behalf of your principles and the freedom of the press, my sympathies were with you and I heartily rejoiced at your triumph. My wife and I are among the comparatively few who have not found the marriage relation one of unhappiness, nearly nine years of married life having proved to us that we made no mistake in coming together, and each year deepening and strengthening our love.

Yet to us, a constant reading of the WEEKLY, and careful thought on the subjects therein treated, has been attended by its legitimate result. We would be numbered with the free. We realize that we have been born to a higher plane of thought and to nobler views of life in accepting as truths those principles of social freedom for which you are so bravely contending. Every birth must be preceded by travail, and we have passed through a severe mental conflict in reaching the position we now occupy. It is so hard to break away from the beliefs learned in childhood and strengthened by many years of life, and rendered almost sacred by association. But our new views have been tested, and we are willing to test them still further. We hold no theory that we are willing to apply to others and not to ourselves. The example set by Brother and Sister Steinmetz in entering their protest against the existing laws of marriage and divorce has not been without its influence, and although when it first appeared in the WEEKLY we looked upon it as a useless step, we are now ready to imitate their example, as we believe that every true man and woman should lift up their voices against a system which in so many cases is but the worst form of slavery, and is productive of so much misery. You will therefore please record our

PROTEST.

We, whose names are hereunto subscribed, believing that the laws found on the statute books of our country regulating marriage and divorce are unholy and unjust, and the means of causing and perpetuating untold misery and crime, do hereby protest against the same; and although to ourselves the legal yoke is no burden, still we recognize the right of no party, nor of any law save the voice of God in our own souls, to bind us in the marriage tie, or to set us free therefrom; and believing that love should ever be free, we do hereby, and in consideration of the sum of one dollar, by each paid to each, yield up all rights supposed to have been conferred by the so-called marriage laws, and we renounce all claims upon each other save those arising from our mutual love, and in regard to which we claim the sole right to be the judges.

H. A. BEACH.
M. K. BEACH.

DIRECTORY OF SOCIAL FREEDOM.

We desire to present from time to time a list of the writers and speakers who advocate Social Freedom. The time is not far distant when it will be necessary that these shall know each other, and it is at the suggestion of one of the most able writers and speakers, and most earnest of them all on this subject, that we now invite names for this directory:

- Francis Barry, Ravenna, Ohio.
- Julia H. Severance, Milwaukie, Wis.
- Thomas W. Organ, Tuscola, Ill.
- Loren Hollister, Turner, Ill.
- J. W. Evarts, Centralia, Ill.
- Laura Cuppy Smith, care this office.
- Anna M. Middlebrook, Bridgeport, Conn.
- J. K. Philleo, Parkman, Ohio.
- L. K. Joslin, Providence, R. I.
- E. H. Heywood, Princeton, Mass.
- Heywood, Princeton, Mass.
- Seward Mitchell, Cornville, Me.
- Carrie Lewis, Cleveland, Ohio.
- Daniel Wood, Lebanon, Me.
- Lessie Goodell Steinmetz, Amherst, Mass.
- Nellie L. Davis, North Billerica, Mass.
- J. K. Moore, Oil City, Pa.
- Mrs. M. E. B. Sawyer, 27 Milford St., Boston.
- Frances Rose Mackinley, 769 Mission St., S. Francisco.
- Sada Bailey, Waukegan, Ill.
- James Ormsby, 127 Spring st., Milwaukee, Wis.
- T. S. A. Pope, Grand Rapids, Mich.

MISCELLANEOUS.

A DANIEL COME TO JUDGMENT.

[From the Jewish Times.]

"In fact, religion has become a business; the congregations have become competitors, and as the drift of our time is in the direction of speculation it is applied to that business also. Expense is not taken into consideration; the speculators have rather an eye to the income, and no effort is spared to secure customers. Of course only rich men can enter into that wild race, but we fear the stake is not religion, nor the cultivation of our priceless heritage, but the golden calf. What is the poor man to do? Where is he to worship? Must he do without religion? Alas! he must get along as well as he can, religiously as well as socially. The great preachers, the good teachers, the fine choir, the upholstered seats, the gilt ceilings are not for him, and he must see that his religious wants are provided for in a more humble way."

What is the poor man to do? Why, go to Robinson Hall, pay ten cents at the door, and hear the truths of Spiritualism, which embraces all that is good in all the religions of the world.

DRESS REFORM IN THE N. Y. DAILY WITNESS.

From the New York Daily Witness of Sept. 2 we glean the following:

"Frederick Hecker, a well-known German-American journalist, and one of the patriots of 1848, is now on a visit to Germany, where he does not seem to be pleased with some things that come under his notice. In one of his last letters he writes as follows:

"The condition of the women among the laboring classes in the country is really revolting. I will not speak of the cities, where women carry mortar up three or four stories, and work in other respects like beasts of burden, but I will only mention what hundreds of German-Americans have observed as well as myself. I thought it bad enough to see father and son lazily smoking on a wagon, while the poor mother, on foot, drove the oxen; but I would willingly have horse-whipped a young fellow who sat reclining on a heap of grass with which a kind of wagon was loaded, while his poor mother drew it painfully along. But the worst of all was a man guiding a plow, to which his wife and a cow were yoked together! One is struck with the number of women who have to perform the heaviest farm work, while one is no less pained to see poor old men and women, bent with age, toiling from sunrise to sunset. When questioned on the subject, the reply is, 'My son is in the army.'"

"The Women's Rights party have a broad field before them in Germany and other European countries, where women are still treated too much in the Oriental style. In many families here, on the contrary, husbands work themselves to death to supply the extravagances of their wives. Men in the lower classes see their hard-earned money dissipated in the convenient grocery stores, while the inordinate demands for dress in the higher walks of life ruin many a man financially and physically."

COMMENTS.

As this is a leader, we respectfully remand the editor of the New York Daily Witness over to our correspondent, Olivia F. Shepard, for further instruction. He seems willing to improve, and has set his face Zionward toward the pantalette paradise.

In place of our usual "Black List" of women raped and wives murdered by their husbands, we present our readers with the candid confession of the Chicago Times of the 9th inst. It shows the ghastly states of sexual bestiality into which man has been educated by the false marriage system, under which man is wrongfully placed in power in questions relating to the affections:

"The number of rapes of little girls in this city within a month or so has become frightful; and what is somewhat singular, not one of the perpetrators has been captured. Perhaps the rumored death of the last victim may stimulate our police to do something; although, to judge the future from the past, this is improbable. Must our citizens organize to protect themselves against the hordes of criminals that now infect our city?"

In all probability the male animals who committed the above crimes were the product of rapes themselves, in marriage or out of it.

MARRIAGE MORN.

'Tis May-time, and the marriage morn
Of Clara Winwood, who was born
In yonder cot

That seems to float upon the corn—
Fair May-time and her marriage-morn;
Would it were not!

The bridegroom-walks with happy stride,
But he has only won her pride.

She tames her love and gives her hand
Because he is a lord of land,
And he can ride

Ten miles and say, "All this is mine;
And what is mine, my love, is thine."
And she can hide

Her soul, and, though her heart be cold,
Put on a smile to get his gold.

There is a youth in Brinton dell,
And Clara Winwood loves him well;
And he loves her

Unto the very core of truth—
With all the passions, of his youth;
And would it were

That he could prove true love and health
Are far beyond the price of wealth!

Old women tread the churchyard grass
To see the bride and bridegroom pass;
And children play

Round the gravestones where their sisters sleep;
And older children know and weep,
And turn away;

The gossips stand beneath the trees,
And watch and wait in twos and threes.

The belfry shakes, the warm air swells
With merry peal of bridal bells.
Alas! alas!

For time will teach the bride by stealth
That love is richer far than wealth.
Alas! alas!

The bridegroom who can buy and sell
Shall meet the youth of Brinton dell.

The extracts below are from the *Universe* and the *Investigator*, of Boston. It is well to contrast the gloomy madness of the bigot with the charitable kindness of the reformer; and we might refer them both to a careful consideration of Volume I of "Buckle's History of Civilization," to obtain a rectification of their present views by a consideration of the means to which we owe our present enlightened condition:

THE "UNIVERSE."

"If ever there was a fulfilment of any prophesy of the past, we can see that during the last few weeks we have had brought to ourselves the most vile teachings and beastly practices, fulfilling the prediction of the apostle, who said that in the last days such would be made known. The animal whose nature is in harmony with Nature's laws is more exalted in the scale of being than Mrs. Woodhull, Warren Chase, Moses Hull, and others, who, standing before the great audience at Plympton Grove, declared that their appetites and desires were their only God.

"The men and women who have represented the Spiritualist organizations in America, and who have declared the married life to be whoredom of the worst kind, have, by their teachings and example, utterly ignored all the rights which their children have, or which the government would give to them."

THE "INVESTIGATOR."

You charge that the above is "slanderous, false and libelous;" and you further say that "if the *Universe* editor were a responsible man and owned a dollar after his debts were paid, I would prosecute him for a libel"—which language goes to show that you are under a high state of excitement, and need something to quiet your nerves. So we will add that, as we were at the camp meeting three times, we have some idea of what it was, and we are free to say that we never before witnessed such a large multitude who were so well behaved; that in the remarks which we made we had no intention of injuring any one, and hope we did not; and that as regards what others said, though we did not agree fully with any of them and thought they were all partly wrong, yet we have the charity to believe that a mistake does not necessarily imply criminality or an evil motive. The views that we heard expressed by Dr. Gardner, Mr. Chase and Miss Doten were not intended, we think, to work injury; and perhaps Mrs. Woodhull, if she were understood as she would like to be, would not be found to be quite as black as she is represented. She is right in trying to prevent unhappy marriages, but wrong in the means used for the purpose—that is, if she would abolish marriage itself, as in that case her "remedy is worse than the disease." But it may be that we do not understand her, and if so we ought not to be abusive and condemn, nor shall we; for it is a principle of law as well as common sense, that in an uncertain case the implicated party should have the benefit of the doubt.

THE CREED OF A REFORMER.

BY OLIVIA FREEMAN SHEPARD.

I believe in Spiritualism, as teaching the science of life, furnishing the key to the science of life and of true happiness here, with a clear revelation of a sublimely progressive immortality hereafter.

In Social Freedom, as teaching that law should leave individuals as free to enjoy love according to conscience and highest light, as they are now to exercise their choice respecting their religious sentiments; also, that any one's peculiar views pertain to the individual alone, and are not applicable to the general exercise of the same principle by others.

In greater perpetuity of Love in Freedom, since such is venged by justice and kindness, and because the many vengeances which the law holds over separation is destructive of happiness; and also inasmuch as it is evident that legal ownership is license for tyranny, slavery and prostitution.

In Equality of all Rights: holding that men and women are each others' peers in all phases of legislation and human dealing, embracing Labor and Financial Reform.

In Moral Reform, demanding for all women opportunity to choose their vocations and earn their livelihoods without degradation or ostracism; and for all men the privilege of associating with free independent women, thereby learning virtue and joys of a true character.

In Diet and Drink Reform, using only such articles for food as nourish, purify and strengthen the body, and only such drinks as allay thirst and supply cleansing fluids, without stimulating or intoxicating.

In Dress Reform, claiming the right to choose or invent my own style, and defending all others in so doing also.

I furthermore believe that this latter reform must prevail before woman can acquire strength to maintain equality with man; that trowsers are as necessary to woman as to man in consequence; that the absorption of women by fashion causes the weakness and apathy that unfit them to maintain or even demand the rights they ought to possess; that bodily freedom is the basis on which intellectual and moral freedom rest. Lastly, I believe also (after scanning women clamoring for equality and social justice, while transfigured by cumbrous costumes into the likeness of sexual monsters and trailing reptiles), that the only door by which woman can enter into full participation of any or all the above mentioned reforms, hinges on Dress Reform.

THE efforts of fanatics to have God recognized in the Constitution have met with earnest opposition from all sensible people. When God is in the hearts of men, that is quite sufficient. When he is not, it is needless to put him in the Constitution, and to attempt to fool him by a political rather than religious indorsement. If God is everywhere there is no need of legislating Him into a position already occupied, and if He is not everywhere, He is not God. Our opinion is that God is quite as able to take care of himself, and to locate in the right place, as puritanical meddlers are to locate or move Him as heathens do their idols.—*Pomeroy's Democrat*.

FROM THE CHICAGO TRIBUNE.

It is rumored that the Spiritualists Convention next week will be attended by a member of the Committee of Seventy, with a view of petitioning for the intervention of the police authorities in case Mrs. Woodhull and her followers should be indecent and disorderly, as they apprehend.

The above, in the *Tribune* of Sunday, September 14, prompted this reply:

CHICAGO, Sept. 14, 1873.

EDITOR CHICAGO TRIBUNE:

Dear Sir—It was rumored that one of the Committee of Seventy, with the assistance of the police, should have prevented the indecent, disorderly, lustful, night-bundling and immoral conduct under the tents at the Desplaines camp meeting.

Three months after camp meetings there are lively times for the abortionists, six months for the lawyers and nine months for little Jesuses, whose mothers are hard pushed to find willing Josephs to father their offsprings. It is a fine thing there is a Foundling Home where infant lives are prolonged and much disgrace avoided. Twenty years a Spiritualist and a citizen of Chicago well posted.

Yours for impartiality,

M. D.

The editor of the Chicago *Daily Tribune* has either been bitten by Comstock or got the God-in-the-Constitution fever, or some ailment of a similar nature. Hear him in a leader written previous to the Chicago Convention:

"The National Convention of Spiritualists is announced to be held in this city on September 16. There is a great excitement and interest prevailing in that 'denomination' concerning this meeting. At the last Annual Convention Victoria Woodhull was elected President of the Spiritualists of America, and, as such, will preside in Chicago. Since that time, this woman has published many scandalous statements in her paper, and has been lecturing in various parts of the country. These lectures are reported to be of the most depraved character. At a recent convention in Vineland, New Jersey, her language on this subject was of the most disgusting character. She was backed up in this business by one 'Reverend' Moses Hull, whose speeches and letters, if published in book form, would fall under the head of obscene literature. Woodhull, in her lectures and conversation, has been promising to 'speak more plainly' at Chicago than she has ever done yet, which means possibly that decency is to be wholly ignored. It is to be regretted that a convention under such a manager as this woman should meet here or anywhere else. It would be well for the police to be on hand in sufficient force to disperse the gathering if it beomes, as is not unlikely, a brothel-debating society."

When the saints get their God into the United States Constitution and set up here a Protestant Inquisition, they ought to make the editor of the *Daily Tribune* of Chicago head inquisitor. He would make a pretty fair second-hand Torquemada.

YELLOW FEVER AT THE SOUTH, AND IN NEW YORK IF IT COMES HERE.

Advancing Science resolves all Fevers into essentially one pathological condition, demonstrating both as theory and as fact that Black, Spotted, Putrid, Scarlet, or even Yellow Fever, is the same generic and general physical state as Nervous or Bilious Fever, requiring for cure, only proportionately more prompt and vigorous treatment. In either of these cases, or in the added ones of Small-pox and Malignant Erysipelas, a Fever is only a great heat, which being immediately and finally reduced, the patient at once recovers, not more by the efforts of Nature, than by the very means employed in the heat-reduction. The cure thus becomes a matter of reasoning, of common sense, and adaptation of methods to an end. Insure cool, fresh air, by keeping doors and windows all open: at Shreveport or Memphis, it would be better to have the patient out of doors, in the grateful shade. See that this air gets sufficiently to the body; if necessary, strip off every garment, so that the last obstruction may be removed; and if this is not required, change the sheet or personal garment three or four times a day, for one fresh-aired in the sun. Drinking cold water often and largely enough, will soon reduce the temperature even to chill; then wait till it rises again, when more should be drank: or if cold water is not acceptable, drink it with the chill taken off: or at last drink warm or hot water, but in the same way, often and largely. Even the hot water will burst open the pores and compel perspiration, besides washing the fever out through the kidneys, increasing the urine till it is as colorless and free from fever as the water drank, and till it is passed off nearly as often as the water is drank. The same water-drinking will tend to relieve fever by helping to open the bowels, which must be moved by an enema of warm soft water if necessary, every half-day while the disease lasts. If drinking produces vomiting, that will be precisely what is needed, relieving the system in still another way. And at any time, putting your hand in warm or hot water and rubbing the patient over with it, leaving the wet to dry without wiping, will most wonderfully evaporate his heat and cool him; and all the rubbing you will give him with your dry hands, even if it be for hours together, will only and most rapidly work fever out of him. All these things put together, according to discretion and need, are more than enough to cure any possible patient.

NEW YORK, Sept. 17, 1873.

JOSEPH TREAT, M. D.

In Mr. F. R. Ladd's address before the Anti-Prohibitory League of Springfield, Mass., he thus speaks of the *Daily Union* of that place:

"Why, they are so pious up there that they won't advertise WOODHULL & CLAFLIN'S WEEKLY, but will advertise medicines for the cure of 'all female irregularities; done up in sealed packages, and the utmost secrecy observed in all cases.'"

Verily, there is no lack of that kind of piety in the world at the present time. Society first makes abortionists, and then condemns them.

[Continued from page 14.]

my place, unless Mrs. Severance takes the task of keeping me in order while I am speaking.

Col. Blood—I know there are quite a number of delegates present who would like to be provided for.

The Chairman—That is what we are trying to get at.

Col. Blood—I was going to put it in the form of a motion, as follows:

"Resolved, That the Chicago delegates and friends be requested to constitute themselves into a Committee of Reception to provide, as far as possible, for the delegates, and that they report accommodations as early as they can do so."

The motion was seconded and carried.

The Chairman—Before we adjourn it will be necessary to make some provision for your entertainment this evening. Our usual course has been—whether the Business Committee will recommend it or not, I cannot say—to devote the first half hour to ten-minute speeches, and, after that, one or two regular speakers. But you will all provide for being intellectually entertained—at least some of you will entertain first yourselves, and then somebody else, by your occupying the platform.

Mrs. Severance—We have now an hour before us in which we can express our views, and I wish to see others come up on the platform, and give utterance to their highest and best thoughts. I feel that this is one of the most important Conventions that has ever been held in the United States. It is at this meeting that the question, whether we, as a body, shall discuss the great practical questions of the day, is to be decided and let no one go away from this Convention and claim that this or the other measure was sprung upon the Convention, unless they shall stand up and advocate whatever they believe to be right and true. We are invited to a free discussion, and any individual, no matter who he or she may be, will have the right to express their beliefs on this platform. The same courtesy will be extended to opponents as to friends, and every individual will be considered entitled to and will have a fair hearing. Whatever the views expressed may be, they must be taken for what they are worth. Our President has spoken plainly; I think every one understood just what she meant, and all you that know me, that have read my writings in the papers, and that have heard me speak on the rostrum, know that I indorse every word that she has said. They have been truths to me for years, and I rejoice greatly that there is one brave enough, and strong enough, and true enough, to stand before this audience and say the things that are good for all of us to hear, and which I hear welling up from the hearts of the men and women before me, all feeling sentiments that were in accord with the speaker's. I know that you men and women of brain feel that these questions are important ones, that as for us, we will gather up all the force that in us lies to try and carry along the great reform work through to every place and position. Let us honestly and fearlessly discuss the questions before us; let us understand why all the body of Spiritualists are not committed to the work of social reform; let it be distinctly understood whether we, as a representative body of Spiritualists, indorse social freedom as we do religious freedom. [Cheers.] It seems so strange to me, does this bugbear of social freedom. It is to me the most absurd of all things that those who can understand the problem of religious freedom cannot see that the problem of social freedom precisely corresponds. When we say that we believe in social freedom, does any one come up and say that we believe in anarchy or any "ism" except that which we call Spiritualism? Then, when we claim to believe in social freedom, what right has any one to claim that we advocate promiscuity or any "ism." Does not social freedom give every man the right to decide that question for himself? And in just the same way that religious freedom works? If every man and woman has a right to decide under our views, who can get up and claim that we advocate promiscuousness? We give to every one—to every man and woman—the right to exercise that freedom in accordance with the degree of his growth and unfoldment; and if man be barely above the animal in his development, has he not a right to express himself according to his degree of growth and development? But when we say, that to us the highest development of thought is Spiritualism, and the highest form of life monogamic and continuous, which, from the first, has been declared by the President of this Association, what right have you, as a man or woman, to advance the claim that she or we advocate promiscuity? What more right have you to do that than you have to say that she is a Catholic because advocating religious freedom? She is willing that the Catholic shall worship as he pleases. Have a little consistency, I say, a little common sense, and all our great differences may be settled, and we may live together peaceably, with our different views of religious life, social life; while living honestly, acting honestly, we may have charity for all. [Cheers.]

[TO BE CONTINUED.]

PREMIUMS TO CLUBS.

In a short time we intend to present the most magnificent schedule of premiums for new subscribers and clubs that was ever offered, as an introduction to which we now present the following:

For every subscription (from one to four) received we will send the WEEKLY one year and one of the dollar photographs—Woodhull, Claflin or Blood.

For every club of five subscribers—fifteen dollars—five copies of the WEEKLY one year, five photographs and one copy of "Constitutional Equality, a right of woman," by Tennie C. Claflin, price \$2.00.

For every club of ten subscribers—thirty dollars—ten copies of the WEEKLY, ten photographs and one copy each of "The Principles of Government," by Victoria C. Woodhull, price \$3; and "Constitutional Equality" (each book containing steel-plate engraving of the author).

For every club of twenty subscribers—sixty dollars—twenty copies of the WEEKLY one year, twenty photographs and two copies each of "The Principles of Government" and "Constitutional Equality."

For every club of thirty or more subscribers, accompanied by three dollars for each subscriber, thirty copies of the WEEKLY one year, ninety photographs and one each of the books—"The Principles of Government" and "Constitutional Equality"—for every ten subscribers; and

For a club of fifty subscribers—one hundred and fifty dollars—fifty copies of the WEEKLY one year, fifty photographs, a set of the books and a Wheeler & Wilson Sewing Machine.

BILLS FOR SUBSCRIPTION.

The names of all persons to whom bills are sent will be stricken from the list after a reasonable time has elapsed in which to make a remittance. As a duty, we urge those who do not wish to continue the paper to so advise us at once. Hereafter bills will be sent at the expiration of the time for which payment has been made. Friends will please give attention to this notice.

A SPECIAL WORD TO CONTRIBUTORS.

We desire to say to those who favor us with articles, that we receive weekly three times as many as we have room to publish, and, consequently, that a large proportion can never be published. In view of this it should be impressed upon our contributors that articles of more than a column in length will in all probability fail to appear; not because they are not proper and all that, but on account of want of space. Boil them down to their smallest possible limit. Almost every article received might be condensed into one-half the space and lose none of its effect. "A word to the wise," etc.

We have also adopted the rule that articles hereafter appearing in the WEEKLY shall bear the full name and address of their writers. It is desirable that they who write shall give the weight of their influence to maintain what they write.

YEARLY CONVENTION.

The seventh annual Convention of the State Association of Kansas Spiritualists will convene at Leavenworth, on Friday, October 10, at 2 o'clock P. M., and continue three days. Prof. Wm. Denton, Hon. Warren Chase, Mrs. Mattie Hullett Parry and others are expected to be present. Friends from Missouri are cordially invited. Per order, H. L. CRANE, President. G. B. REED, Secretary.

BUSINESS EDITORIALS.

KURTZ' RESTAURANTS.

Among the many permanent institutions of the city are the several restaurants of Mr. Fred. Kurtz, located at 23 New street, 60 Broadway, 76 Maiden lane and at the corner of Fifth avenue and Ninetieth street. Undoubtedly Kurtz excels all competitors in the conduct of a first-class eating-house. Besides being thoroughly versed in stocking his store-rooms, he understands just how to please the general palate in the preparation of his dishes. Success is the best test of merit, especially in this business; and if Kurtz' merit is to be so tested, he stands pre-eminent over all other caterers. Each of the above places will accommodate from one to two hundred persons, and all of them, at almost any hour of the day, are filled. Strangers, visitors and residents will find Kurtz' the most satisfactory, as well as cheapest, first-class eating establishments in the city; while those who visit Central Park should not fail to call at the new and elegant retreat at the corner of Ninetieth street.

HULL'S CRUCIBLE.

My friends will remember that I once formed a publishing company, and published several pamphlets and a weekly journal, called the *Crucible*. When the company was betrayed into the placing of the management of the publishing house into bad hands, who assassinated it, I promised that I would in due time revive the *Crucible* on my own hook. That time has now come. Recent events render it absolutely necessary that I have a paper, so I have taken my brother, D. W. Hull, into partnership with me, and we have decided that between this and January 1, 1874, we will revive the paper, making it larger and in every way superior to what it was before. As the *Crucible* is to be made a reflection of the theology, philosophy and ethics of the Hull Brothers, we will call it *Hull's Crucible*.

Confined to no sect or party, *Hull's Crucible* shall give utterance to the most advanced thought of the age—never

rejecting or ignoring a thought because it is new or unpopular. Its editors are determined that the *Crucible* shall say what it means and mean what it says. While it will select plain, modest and moderate language, it will know no subject too sacred for its columns, or no words too pure or impure to use when necessary to express its meaning. It will indulge in no low or vile personality; but will state fearlessly the truth about persons and things.

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The *Crucible* is on such a financial basis that its proprietors pledge their honor that it shall be published, and each subscriber shall have regularly mailed to them the full number of papers for which they have paid; or, in case of failure, their money refunded. Nothing but fire, imprisonment or the death of its proprietors shall prevent.

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NOTES ON MANUFACTURES.

The manufacture of Fire and Burglar Proof Safes, which may be said to have originated in this country, and only about twenty-five years ago, has now become an important industry. The men employed in it are numbered by thousands, and the capital invested by millions. Among the establishments which have gained an enviable reputation for the excellence of their manufactures in this line is the Hall's Safe and Lock Co., of Cincinnati, Ohio. J. L. Hall, Esq., President of the Company, has been practically engaged in the manufacture of Safes and Locks for the past twenty-five years, thoroughly understands every branch of the business, and has taken out letters patent for many valuable improvements which are now combined in the construction of their Safes. The company state that upward of 70,000 of their Safes are now in use, and that their "Burglar-proofs" have never been robbed, with a single exception, which was of the old style; and in this case the owners had been notified of its insecurity, and have since purchased one of their improved make. For their fire proof Safes they claim that the patent concrete filling with which they are lined, makes them not only absolutely fire-proof but also absolutely damp proof; that the filling always remains hard and never oxidizes the iron, and will remain good a life-time. These safes are finished in the most perfect and elegant manner, and are furnished with Hall's Patent Combination Locks, which are said to be the simplest and yet the most perfect now in use.

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NEW YORK, SATURDAY, OCT. 4, 1873.

CHANGE OF ADDRESS.

Hereafter all communications for the paper, whether business or otherwise, should be addressed to WOODHULL & CLAFLIN'S WEEKLY, box 3,791 New York City. Postal orders should also be made payable to Woodhull & Claflin.

THE AMERICAN NEWS COMPANY.

This company has again accepted the general agency for the WEEKLY, and hereafter will supply all city and country orders. This is very advantageous to us, inasmuch as it not only relieves us from a general odium among newsmen in the country, as publishers of a paper that the News Company cannot deal in, but it also takes from us a great deal of care and labor. We hope our friends everywhere will second this movement of the News Company, and endeavor to extend the circulation of the WEEKLY wherever it is possible. The News Company will supply the trade, returnable, until No. 149 inclusive, after which regular orders only will be filled.

CHICAGO CONVENTION.

In addition to that portion of the proceedings of this important conference, which appears in this issue of the WEEKLY, we will state that the third day's session terminated with the re-election of Victoria C. Woodhull as President of the American Association of Spiritualists.

THE DELUGE.

The wise ancients depicted the battle between capital and labor under the mythological guise of the combat between the gods and the giants. The former triumphed by hurling mountains on their enemies; but ever, when the latter move restless under their burdens, the mountains belch forth fire and smoke. At the present time it is certain that the latter process is going on pretty lively. In the play of the "Tempest," Shakespeare typified Rude Labor in the person of Caliban, Art under the guise of the dainty Ariel, while Stephano, the butler with his bottle, represents the capitalist with his gold. The Shakespearian reader will remember how Stephano lured Caliban through all the bogs and brakes of the island, as the modern capitalist has lured the laborers through all parts of the habitable globe, heedless of the cost at which his designs were accomplished.

To give an instance of the truth of the above statement, take the case of the Panama Railroad. This is said to have cost a life for every timber tie in it. But what is that to the capitalist? He says, "No matter, let the car of Juggernaut drive on!" But the laborer, Caliban, is beginning to think differently. He is commencing to argue the question. He judges that the time has come for him to stick his spade into the ground, to choose his location upon the earth, to beautify it for his own uses, and no longer to waste his life and his energies in carrying out grand projects for the welfare of others. As in the play, he is beginning, and we deem wisely, to question the power of Stephano, and his right to his bottle of gold. Opening his eyes to the terrible tyranny

as well as the real weakness of Capital, like Caliban, he is now exclaiming,

"What a thrice-sodden ass
Was I to take this drunkard for a God,
And worship—this dull fool."

Meanwhile, above and over all, stands Prospero, like a benignant deity, ready, let us trust, to evoke order out of the existing chaos. For what is our present condition but chaos. In the great revolutionary era now convulsing the civilized world, the fountains of the religious, industrial and social depths are all broken up, old systems are disappearing beneath the surging waves, and new formations are daily rising above the watery waste. It is difficult for the keenest statesman now to keep abreast of his time, far less to look beyond it. The pace of the world is so terrific, that the ancient rules for its guidance are useless. The press, the railroad and the telegraph, have subverted the orders of society, and blended the rulers and the ruled in inextricable confusion. The capitalists and the nobles who yet hold power over the peoples, are beginning to understand how frail is the tenure of its existence, and to tremble at the approach of the storm they see lowering over the horizon.

Meantime, in the religious world, the great Catholic Church, by asserting the infallibility of the Pope, has reversed the order of its march, and sundered itself forever from the ruling powers of the globe. It has lost Italy and Spain, and is fighting a hard battle in Germany for the right of existence. It will soon find, that, having lost the favor of princes, it must, in order to live, reverse its present policy, and base itself again on the good-will of the peoples. In order to gain that, it must aid them in demanding their rights. That it will do so—that it must do so—is certain. At the same time the other section of so-called Christianity, Protestantism, unable to present a united front, is feebly endeavoring, under the auspices of the Young Men's Christian Association, to unite a few of the larger sections, in order to make head against a common foe. It is far from improbable, but that here both Protestants and Catholics will unite in order to foist a wretched little "Act of Congress God" upon the (at present) free people of the Union. Although these two sections can never be joined by the bond of love, the lust of power may, for a moment, effect a conjunction between them for that evil purpose. At the same time, outside of all church organizations, large and influential secret societies are occupying the ground the churches ought to have secured, and threatening their destruction by exhibiting to the world far greater success in forwarding the brotherhood of mankind.

Nor are the signs of the times less ominous in the industrial world. For over thirty years perturbations, gradually growing in extent, are menacing the disruption of society as at present constituted. Labor has long been at work organizing the mechanics and artisans of every civilized nation, and now the agriculturists also are rising in their might, with irresistible grandeur, demanding their full share of the food they spread on the tables of the nations. The serfs and slaves of yesterday—like Banquo's ghost at the table of Macbeth—are rising before their tyrants, the landholders, and in Russia and the United States will not down at their bidding. The cities and the country are calling to each other over the heads of the monopolists who should unite but really divide them, and beginning to ask ugly questions on the use of lawyers in Congress to represent the interests of workers. While over all interests the International is developing itself in all countries, the terror of tyrants and the *bele noir* of the Kings and Kaisers of Europe.

Fearful as are the religious and industrial commotions at present existing, they are both secondary in importance to the social changes now rapidly establishing themselves in the favor of the peoples. For the first time in the history of the world the personal rights of humanity—of men and of women—are pressing their claims upon the public attention. Before them the legalizing of love and the unit of the family are destined to vanish like dreams of the past. In their place is sought to be established the natural right of woman to her person at all times and in all places, and that the care of the child is a sacred duty of the State. This latter is at present only partially recognized in the matter of education, while the former is ignored by the religious idea that backs the bond of marriage. Such is a picture of the agitations of the time; but, to complete it, it is necessary again to call the attention to the awful rapidity with which these important developments have latterly followed each other, a plain proof that we are nearing the Niagara of a universal revolution.

Under these circumstances, it is no wonder that reformers of all classes are exhibiting unwonted activity in all parts of the civilized globe. There is a difference between the reforms of the past and those of the present time. Well may the moral heroes and heroines of the present day appropriate to themselves the lines of Addison—

"No pent-up Uficia confines our powers,
For the whole boundless continent is ours—"

inasmuch as the questions now mooted, viz.: the freedom of mankind from the dead faiths of the past, the rights of producers to the full results of their toils, and the personal liberties of women and of men are agitating, more or less, all civilized communities. It would be as easy for a mathematician to measure infinity as for a statesman to compute their real strength in the nations of the earth. All that reformers can do is to educate the peoples, so that the changes, which must speedily occur, may be taken advantage of by them to forward their best interests. Let us hope then that

the moral flood now rising may be wisely used to revivify and fructify the world, and not, like an angry torrent, be remembered hereafter only as an instrument of destruction.

CITY REFORMS.

Proper space, air and light in our cities would supersede the necessity for three-fourths of our prisons and half our policemen; but such luxuries are only provided by our civic rulers for convicted criminals. If a boy wishes to obtain a good physical education, let him rob for it, and he will be sent to one of our suburban houses of refuge, in which, in all probability, he will have the chance to grow up morally and physically healthy. From his country retreat, he can afford to pity the thousands of his unconvicted companions who still swelter in the pestilential and vice-generating tenement-houses of our cities. But are not governments in power, and is it not their duty to secure for all people the essentials of space, air and light, which are needed by all human beings? In spite of any and every obstacle, is it not incumbent upon them so to do?

The claims of property ought not to set aside the right to life, liberty and the pursuit of happiness asserted for us in the Declaration of Independence. These, we are told, are the rights which governments were instituted to protect, and which are the prime reasons for such establishments. The claims of property in our cities are worthy of consideration, but they ought not to be permitted to outweigh the welfare or the lives of the people. If our cities are a disgrace to our republicanism, and very many hold that they are so, it is not because our democratic institutions are a failure therein, but because city officials are ignorant or negligent of the chief duties pertaining to the positions they hold as conservators of the rights of the community.

NO BEGGING—NO FLUNKYISM.

It is melancholy to see the great producing interests which comprises three-fourths of the people of this and other countries—the mechanics and the grangers, the hammers and the ploughs of the nation—going, as they have been, hats in hand to the doors of Congress to beg—"petition" is the word—a small modicum of their rights of the pitiful handful of cheating lawyers which comprises the majority of the Senate and House of Representatives at Washington.

When will the great national Sinbad pitch off this wretched little old man of the sea that has ridden him so long, well-nigh unto death? When will the workers of the nation unite on the grand basis of equality and justice, and through a right use of the ballot-boxes dictate the nation's laws? Never until this is accomplished will Flunkeyism, or Caesarism, which is its legitimate offspring, die out from among us.

THE SOCIAL QUESTION DISCUSSED.

The base of the Social Reform Movement is the claim that children belong to communities, and that it is the profoundest political economy in such communities for them to recognize such to be the fact. It is the duty of a nation to house, feed, clothe and educate the children within its borders. As far as intellectual development is concerned, the most enlightened countries admit the truth of one section of this statement. Certain bodies of philanthropists in many nations have gone further than this by establishing foundling hospitals, houses of refuge, etc., etc. They have honored themselves by so doing; and if it be right for the good people of a community so to act, it would not be wrong for governments to follow their example and crystallize the work in their laws.

But if the State takes charge of the children, what will become of parental love? The answer to this is: it will become collective and not be restricted to individuals. Christians ought not to object to this, for it is the very foundation stone of the religion in which they profess to believe. If it be the duty of a man "to love his neighbor as much as he loves himself," it is equally the duty of a man to love his neighbor's children as much as he loves his own. But the mothers? Well, the mothers. Where is the clergyman who will assert that though the word "man" is used in the above extract, the text is not equally applicable to woman also. But can a mother's love be beneficially superseded? We hold that it can, by an affection more judicious and less selfish. Ah, but—some may say—look at nature. See there the care that the female takes of her offspring! To this we reply that in this particular the actions of the lower animal creation are no fitting guide for human beings. He whose skill, working with nature, has improved many of the animals themselves, will not go to them for a lesson when he is engaged in the higher task of improving the condition of humanity.

As with parental so with sexual love. Up to the present time, the Christian world has been strait-jacketed into the Monogamic system; that is, not really, but ostensibly so. Probably the highest development of the love element, is monogamic. It may be so; if it be, the free-love system will not interfere with its development. But polygamy largely prevails in the Arctic, the Torrid, and even in the Temperate zones. Many human beings, male and female, desire changes in their sexual relations. They will and do obtain such changes under the present system which condemns them. Of course to such doings modern Christianity

objects in toto. Free love recognizes and admits them, but mark!—if it provides for them, it does not make them. There are also parts of the world where polyandry is practised. Horrible! groans the monogamist. Stop, friend; is Free Love answerable because a woman chooses to live with many mates? It neither defends nor condemns her, it simply declares that it is the woman's business with which the world has no right violently to interfere. Why? Because the personal rights of all human beings are sacred, for the use or abuse of which they themselves are directly answerable to a higher tribunal than man ever has or can set up. And of these, if there be one eminently supreme, it is the right of a woman at all times and in all places to select the man she pleases to be the father of her child. To assail that right is a monstrous and cruel injustice.

Such is a synopsis of the free-love system as developed in the lecture termed "Scare-Crows of Social Science." It inverts the present social system, and it was intended so to do. The present condition of the world in such matters is simply frightful, and any change that is made must be for the better. It is no wonder that it is so. It is not fitting that man should legally rule in the domain of the affections. There woman is naturally queen; and when she is rightfully installed in her proper position and the legal chain of marriage taken off her limbs, she will not introduce license and sensuality, but purity and morality into the sexual spheres. It is for these reasons we advocate the proposed changes, and for no other. We feel that such are needed by the advancing civilization of the age, for the rightful equality of the sexes, and for the general welfare of mankind.

PROCEEDINGS

OF THE

TENTH ANNUAL CONVENTION

OF THE

AMERICAN ASSOCIATION OF SPIRITUALISTS,

Held at Grow's Opera Hall, Chicago, on
Tuesday, Sept. 16.

MORNING SESSION.

The Tenth Annual Convention of the American Association of Spiritualists was opened in Grow's Hall, Chicago, on Tuesday morning, the 16th day of September, 1873. The Convention was called to meet at 10 o'clock A. M., at which hour the hall was well filled with delegates. Previous to formally opening the business of the Convention, some informal remarks were made. The following is a verbatim report of the proceedings and speeches:

Mr. JOHN GAGE, of Vineland, N. J., speaking from the middle of the hall and referring to the reports of Mrs. Woodhull's lecture delivered on the preceding evening, and the late Convention of Spiritualists in McHenry county, Ill., appearing in the morning papers of the city, said:

Ladies and Gentlemen—You have seen the reports and articles appearing in the papers published in this city this morning, in reference to this body and the lecture of our esteemed president, Mrs. Woodhull. If the language used at our Convention in McHenry county was not as good, respectful and decent language as could be used by anybody, I do not know it, the *Times* to the contrary notwithstanding. I would like to have Mrs. Severance speak to the congregation here for about ten minutes, and then, when that time is over, we will wish that she had spoken a little longer.

Mrs. SEVERANCE, of Wisconsin, said:

I am very happy to meet all of you this morning, and as Brother Gage has referred to the McHenry Convention, I will say right here that we had a glorious Convention. It was very largely attended, and appointed fifteen delegates to this body. Of course, as should be the case in all spiritualistic gatherings, different reform questions came up for discussion, and it happened to be my lot, as it generally is, to speak on the most unpopular subject that was brought before the Convention. My lecture on Saturday evening was on Freedom, considered religiously, politically and socially, and of these, that of social freedom was the greatest feature. The consideration of this question was the chief feature of the Convention, and I can truly say, and many witnesses will testify to the truth, that my lecture was received with great enthusiasm by the people, and particularly that part of it devoted to the question of social freedom. Nevertheless, as we must necessarily expect, the reporters of the secular press came out, as the reporters came out with regard to Mrs. Woodhull's speaking, and denounced my remarks as an obscene lecture. Now, if that reporter had come out and charged me with having given a very pure lecture, I should have felt ashamed of myself, because I should have known had they reported me in this way, that I had said nothing that was not in perfect harmony with the unadvanced mass of people. [Cheers]. Why, we expect nothing less of the reporters; and when they said that I had "out Herod Herod," that I had done worse than Mrs. Woodhull, they could not have paid me a higher compliment. When I gave that lecture, I spoke what I believed to be the truth; I used as decent language as I could in which to express my ideas, and to show the points which I wished to make. They said that I told stories that were vile and obscene, and used words that were not fit to report. Now, to give you a sample of what I did say, I will tell you what took place. There was a question asked by some one in the audience, as to the great matter of women devoting their lives to the rearing of children! I said, that when women had the control of this matter, they would not be constantly burdened with maternity, and I said further, that I would like to tell a little incident that occurred to Mrs. Stanton, when on the road to California. She was met by a small

cranky specimen of a man, who pompously said to her: "My wife has raised or is raising fourteen children; has she not done more for the country than those people who go around and 'stump,' and make a great noise?" Mrs. Stanton calmly looked over the little man, and then said to him, very quietly: "I have seen very few men that were worthy of being repeated fourteen times." [Laughter]. That was the "dirty" story I told. [Cheers].

But when I say that we have no right to expect that the secular press will report us correctly, there is one place where I think we have a right to be so reported, and that is in those papers that profess to take an interest in the cause of humanity.

When I see that a spiritualistic paper, published even in the city of Chicago, has said meaner, lower, more foul things of the great social reform than any secular paper I have ever read, I am simply telling the truth, and you that have read the paper know it. [Applause.] Now, editors, to be sure, are very sensitive people, and our special editor in this city of Chicago is an extremely sensitive man; yet, nevertheless, we want justice done us. Our Convention in McHenry county was a perfectly orderly Convention. There was perfect harmony. In regard to harmony in conventions, I love it, if it can exist and the great questions of the day be discussed. But that convention, whose only idea of harmony is stagnation—that harmony which only comes because vital questions are left out in the discussions—I will say, I would rather have a good square fight on some important matter than have harmony because there was no important matter to discuss. [Cheers.] I think the time has come when we, as a body of spiritualistic men and women, have grown to the condition that we can discuss calmly, dispassionately, the great questions that involve the interests of humanity without recrimination, without personalities, but with a love of truth and principles. And this is what I wish to say to the members of this Convention. I know that there are a great many people coming to this Convention, with a variety of opinions. I know the two great classes of Spiritualists—the radicals and conservatives—will be represented here, and I want this Convention to be conducted on a fair and square plan; that if the majority of the Spiritualists here, representing the Spiritualists throughout the country, shall decide that Spiritualism only means the phenomenal part, then let them have the control of this Convention; and if we, as I hope we will, look for bigger things—if the majority of the Spiritualists here assembled shall decide that Spiritualism is broad enough, high enough and deep enough to take in all the reform movements of the day—to take in everything that shall make of us better men and women here and hereafter, I shall rejoice. [Applause.] I believe that the majority of Spiritualists who are, or will, assemble here will take this broad conception of the Spiritualistic movement of the nineteenth century. But above all things, let us have honesty; let us have fairness in action, and let us abide the decision of the majority without any bitterness of feeling or anything of the sort, and let us show ourselves to be men and women grown beyond the narrowness of conception of the great mass of the people. I will not occupy your time longer. I have spoken ten minutes already, and now I wish to hear from different members of this Association, assembled from the various parts of this country, their views no matter what they may be; because on this platform, upon which every individual may speak, is permitted the highest freedom of speech, subject, of course, to parliamentary usages. [Cheers].

A VOICE—I want to ask whether those who are not delegates can speak?

Mrs. SEVERANCE—Any person present at this hour can speak.

Miss SADIE BAILEY, of Waukegan, Ill.—Can I be allowed to read a poem which I think would be very proper, and which I think is very good. It is entitled "Spiritual Welcome to the Delegates." [Quoted from WOODHULL & CLAFLIN'S WEEKLY.]

Miss Bailey continued—

Brothers and Sisters—Excuse my seeming egotism; but on taking the stand, humbly as I may, at this time, I felt the poem was so appropriate and inspiring, and that it would be a good beginning. And with an earnest prayer in my heart, dear sisters and brothers, that whatever may be the work of this Convention, pure and holy truth, whatever it may be, we will earnestly seek, with earnest prayer that pure and wisely-developed spirits may accept our action, and that, overcoming all evil, we may take our stand in the fight which Sister Severance speaks of. Oh, yes, the fight, in peace and love, for truth and right. [Cheers].

Mrs. Rhoda A. Loomis, of Battle Creek, said:

I presume there are many of our gentlemen friends here who would like to have a word to say in this Convention. But I feel that this is a women's meeting. It should be a women's meeting. We have all come here for a good time, and it is right for us to hear from the women, consequently I represent that part of the Convention. I have a poem here that I would like to read in the presence of this Convention. It is a poem written by Mrs. L. E. Drake on "Progression; or, I Wish It Were Respectable." You know there are a great many things that are not respectable at this time, and there are a great many things considered respectable which are not so. I would like to read the poem. [Go on.] It is as follows:

I WISH IT WERE RESPECTABLE.

I wish it were respectable to lead an honest life,
To speak the truth at every turn, no matter for the strife,
That bibles, books and selfish priests have taught so very long;
I wish it were respectable to sing another song.

I wish it were respectable hypocrisy to shun,
And let the world know what we are, by what we've said and done;
To teach the little children they are not all defiled,
Because Eve ate that apple where knowledge sweetly smiled.

I wish it were respectable an infidel to be,
To every false theology, on ocean, land or sea;
To loose all chains of slavery, that custom's laws have forged,
And pull down every throne on earth where sits a mortal lord.

I wish it were respectable for woman to be free,
To own the soul God gave to her, and from all bondage flee;
That man no more shall be her lord, to tell her when and where
She may learn wisdom from his lips, and when she must forbear.

I wish it were respectable for man to learn the cause,
That woman, too, is human, made so by Nature's laws;
And so amend his customs, his prejudice forsake,
That she may be a helpmeet in all the laws he makes.

I wish it were respectable to reason out the plan,
How Nature caused this earth to be, and how the law made man;
And if the true philosophy should kill the BIBLE GOD,
I wish it were respectable to put him 'neath the sod.

I wish it were respectable to love all days alike,
And not on Sunday preach and pray, and Monday morning fight;
To know that all the week is good, was so by Nature given,
And Sunday not the only day to learn the way to Heaven.

I wish it were respectable for Freedom to be bold,
To grapple with old Tyranny that long has cursed the world,
And hurl him from his gilded throne to unknown depths below;
Oh! if it were respectable it shortly would be so.

I wish it were respectable to strangle gray-haired lies,
And not because they're old and gray applaud them to the skies;
To place all dogmas, books and creeds upon their real worth,
And if they do not stand the test, count them of good a dearth.

I wish it were respectable to own we don't believe
That Jonah lived in whaledom, so long, and took his ease;
Or Elijah, with his fiery coach, went up to Heaven so high.
Oh! I wish it were respectable to say, "That is a lie!"

I wish it were respectable, when women tell the truth,
And place before the people all the page of written proof;
For men to have some honor then, and love of human right,
And not, because exposure comes, get mad and try to fight!

But deal with women justly, when coward hosts assail,
And hunt them down like beasts of prey, or shut them up in jail!
Oh! I wish that men could act like men, at least when honor calls,
And let the truth be ever proved, though priests and lords should fall!

I wish it were respectable for ministers of grace,
If they have loved another's wife, and kissed her out of place,
To be no cowards at their posts, but own the truth as well,
And let the world say what it will, or send them straight to Hell!

[Cheers].

Mrs. Severance, acting as chairman, said: Any one can address the meeting.

Benjamin Todd, of Michigan, said:

I am very happy to meet you all here in this Convention; I am happy to see so many old faces with whom I was well acquainted long years ago—during the fifteen years that I have traveled through the North-west, since the early days of Spiritualism, carrying its doctrines with me wherever I went. Now, knowing that there are a great many, and expecting that there will be a great many more in this Convention that are far greater than I am, and that will occupy all the time in which addresses will be made, I think I will just take my ten minutes this morning. There will be no difficulty about it, for I will be able to have my little say in about that time. When coming to this Convention yesterday in the cars, a thought struck me all at once. I ran that thought out a little bit, and I am going to give you the result. It was this: I am an individual; I stand here an individual before you this morning. I have a head on my shoulders, and I have some brains in it. That head I have a right to use just as I please, and no one questions that right at all. I have a right to use my brain, intellectually, for forethought, for calculation or for anything that contributes to my happiness, whoever questions. I have two ears with which I can hear, I can receive sweet sounds that fill my soul with joy. I can do with them as I please, and nobody in the world will interfere to restrict me in any way. I have two eyes with which I can see the beautiful. I cast them around and behold the beautiful flowers, and then gratify my ideality and sublimity, and nobody questions the right to use my eyes in any way. I have two hands with which I toil. I can toil for my bread—I can use them in any way I please and no one denies me the right. I have a stomach that calls for bread, and no one denies me the right to satisfy its cravings, if I do it in a proper manner. I can walk a long time, having strength, and nobody denies me the right to do so if I choose. Hence you will see I am a perfectly free individual, until all at once I find I have sexual organs. May I not use them? Oh, no, you must not use them without being governed by some one. There is a grand, holy trinity that comes right up to me and says that I shall not exercise my freedom in this respect. Who are they? They are Mr. Law, Mr. Gospel and Mrs. Grundy. Now, Mrs. Grundy is shared by Mr. Law and Mr. Gospel both, so that I think we will have to come to the conclusion that Mr. Law and Mr. Gospel indulge in a little promiscuity on their own account with Mrs. Grundy. [Laughter.] But Mrs. Grundy says: "It will not be proper to do it; you will be disgraced all over the land if you exercise these functions." Mr. Law says: "If you dare to exercise these functions without my sanction I will send you to jail, to State's prison, or something of the kind. You must not do it." And Mr. Gospel comes along and says: "If you dare to use these functions of your nature I will send you to hell." And that is just where the thing lies: one is going to send to State's prison, the other to hell, while the third says we will not be popular. The question arises: Shall we obey this trinity or not? Why should any one of us believe that God Almighty sent us adrift on the sea of time, knowing when he did that it was necessary there should be a written law to govern us in relation to our sexual relations, and yet leave us free in regard to all the others? If it is necessary that law should govern us in this respect, why did He not send along a little screech of law among us? But He did not seem to have considered it any more necessary to guard these peculiar organs

and functions than He did to guard any of the rest. No, in no way whatever. Then, shall we allow men to come up and control this matter? That is just what the world is trying to do to-day. There is a difference here. They say that God Almighty or old Mother Nature (I don't care which) did not understand their business, did not complete the work which she began, did not finish it up in style, and the Law says it is going to finish it up, and the Gospel says it is going to, too. But I tell you what it is, the Gospel has got to be an old, grey-headed body; the body is becoming diseased and the dry-rot is in its brains, and it stands whining around Mr. Law and Mrs. Grundy, asking them to help in making him whole again. Now, the question lies right here: Shall we or shall we not be free, independent individuals, and declare ourselves independent, or no? Shall we bow down to the shrine of Law or Gospel or Mrs. Grundy or any one else? [Cheers.] Well, I want to tell you that as for you and your house you can serve Baal if you like; as for me and mine we serve the Lord, and that Lord lies right here (striking his breast). There is my God, and I am going to serve you. [Applause.]

Mr. D. W. Hull, of Indiana, said:

I hold in my hand a parchment, which I will read:

Indiana State Spiritual Association—To all whom these Letters may come, greeting:

Know ye that the State Spiritual Association of Indiana, reposing special confidence in D. W. Hull, do hereby recommend, to all whom it may concern, our dear brother, having appointed him to preach the Gospel, solemnize marriages, bury the dead and do all other things pertaining to the functions of the ministers of the Gospel generally. By order of the Executive Board of the State Indiana Spiritual Association. In testimony whereof we have attached our names, causing the seal of the State Association to be affixed, on this 4th day of May, 1878.

SAMUEL MAXWELL, President.

LORENZO B. WILSON, Secretary.

I want to show you just how much reverence I have for that paper. I have never tied anybody together so that they could not be cut apart, and I do not think that I have any authority to do so. So here, in the presence of this Association, I wish to tear up that paper (which was done amid cheers). I have no cause for it, and I do not wish to keep it.

Mrs. Lois Waisbrooker, of Battle Creek, Mich., said:

Ladies and Gentlemen—I do not know that I want to make a speech, but I want to tell you a story. I was awakened from my slumbers the other night by a rap on my door, and I ascertained that it was a lady, a stranger—one that I had heard of, but never seen before. She introduced herself, and told me that she was on her way to Jackson, so that she could visit a friend there on the Sabbath, because she could not see him in the prison at any other time. She burst into tears as she spoke, as if her heart would break. "He is there for loving me," she said; and when she became quiet, she told me her story. It seems the man who called her wife was not suited to her, but this man had been her lover, with her consent, for years; that she had lived with him as husband just as soon as legal steps could be taken for the couple to be freed, and she and her lover recognized before the law. The respectable Spiritualists got alarmed, because this man was a Spiritualist. They raised the husband to a sense of his marital rights. They took the lover and tried him, and sent him to State's prison, and then, when the husband attempted to enforce his claims, the house was broken up, and the woman was cast out upon the public to sustain herself as best she might. I think, friends, when Spiritualists get so respectable that they try to enforce marital claims instead of the claims of love, it is time that they were crowned with the name "respectables." [Applause.]

Dr. Merton, of Battle Creek, Mich., said:

Ladies and Gentlemen—By those in our own ranks, I mean the reformers, those who call themselves such, and radicals and especially Spiritualists, as well as by those outside, it is charged upon us that we are sensualists. In one respect I believe in the senses. They are the only doors through which our knowledge of the external universe can reach my soul or my mind. The true use of these is as necessary and as noble as the highest conception of the human being can possibly reach. I say that these are the only doors to the temple of the mind, and in the use of the senses, in the true adaptation of the word, lies the true salvation of the human race. Now, if that is sensualism, I am a sensualist. It is charged that we believe that the lower parts of the human being should be let loose without any reins. Nothing could possibly be further from the truth. For we believe in the law of progress—and what does that law teach? Just as surely as there is a law of evolution, and there is no scientific man in Europe or America who would deny it; and just as surely as that law exists, does man advance through all the phases of his individual life, from the rule of his faculties, which are the lowest in his brain, to those which are at the top. And I say that any one who believes in Spiritualism and has come to recognize that through this top-front, through the organ of inspiration here, man is raised, has received a great part of the law which is illuminating his pathway here and hereafter. It is the most cultivated of his faculties that dominates the man's character; and it is idle to say that we do not want to drag the moral elements, the moral sentiments down; we want to elevate the physical nature up to this high standard. As reformers, as phrenologists, for years even before Spiritualism was known, we held up a higher standard for the relation of the sexes—that it must be placed upon spiritual love, and that nothing less than this would satisfy the human being. We have held up this standard for thirty or forty years, and at this late date we shall not back down and be frightened by any one.

This question, which is now so terribly agitating us, must be solved by science. I, for one, though I am a Spiritualist, do not propose to smear it over by declamation or recriminations, by calling this man vile, or that woman vile and con-

temptible. How absurd it would be for you to attempt to settle the law of my vision, by calling me bad, or this or that woman bad. You know that you cannot settle this law in any such way, nor can you settle the laws of that one-third of the brain in which are located the social faculties, by any such process. Certainly you cannot. Science itself must furnish the only final solution, and any one who thinks that the question can be put off and turned aside has vastly mistaken the whole genius of human thought in modern times. You cannot do it. Now, in regard to throwing all law aside, we must speedily come to the point of recognizing the fact that the only laws a man can guide his social relationship by, when written down, are not binding unless they are based upon principle. [Cheers.] Then they will be written down, and we shall have as much written law and constitution in respect to the social faculties as the events demand.

Mrs. S. E. WARNER, of Wisconsin, said:

I heard a lady say before she stepped on this platform, that this was a woman's Convention. I certainly am in favor of woman's rights, but I suppose that they apply to man and woman alike. I supposed that this was a Convention of men and women to speak their honest conviction, to reason upon this great question of human life. I do not see how I can be separated from mankind. If not, what then? I do not see where the line of demarcation is to be drawn, and I think that she did not mean probably to be understood in the exact way her words might apply. The only cure that I can see for the ills that meet us in government, in social life, is to be found in the full education of the people to the understanding of this fact. [Cheers.] I cannot see what this taking of one side on the part of man or woman will accomplish; it seems to me that if I wish to create a better condition of things than exists to-day, I cannot do so by going abroad and telling what terrible bad things exist. Where is the cure? Is it in the cure of wholesale abuses upon this or that side of the question? It is in the fathers and mothers of this country understanding themselves, and bequeathing to their offspring the nature that shall lead them up to heaven's gate and make them suitable for spirit life, instead of lying down in the gutter of low desires. Who complains that he has not had his rights? It is the one who has had his hands so full that it was not possible for him to take the boon as it was carried past. We would strike down all theories that prevent the free discussion of all live issues, all truth; but to save men and women from falling into the gutter of intemperance, we must show them the true law of temperance. We cannot do it in any other way than the natural cure, that I can see. We shall clasp each other's hands and lift each other up to the great temple of thought and purity. [Cheers.]

Last Monday morning I started on a journey to go to the Convention, where I was engaged, and of which Sister Severance has spoken. When I reached Buneat Junction I was met by a telegram calling me to deliver a special discourse on Brother Thompson, at Aurora. When I stepped on the platform to give that discourse, I saw Brother Thompson and Brother Charles, who has been in the spirit world for a long time. The thought came to me, how well it illustrated the beauties of Spiritualism. Brother Thompson had taught them the things he loved, and his influence had been uplifted far and near. But his wife did not feel that she was a widow. She felt the presence of those clasping arms. She could say to those who sympathized with her, and remarked, "Alas! you are alone"—"Oh, no; he is with me still." I thought how beautiful it was that the people could know that the resurrection was come, and that we could leap into the beautiful spheres of light and space, with all those whom we loved, where lived the noble men and noble women whose hands were extended to us in our hours of trial—who breathed from the home and the pulpit that great maternal feeling which uplifts and makes them equal with the gods. Oh, thus I pray our lives to be—that we shall so live from the real point of life, not from the point of mere theories. This is a convention, as I understand it, of men and women to learn their higher and nobler positions—to arrive at it by thought and action. May it be ours so to live every day of our lives that we shall cause the beautiful flowers of love and peace to spring up, and none need ask, when we have passed away, what we believed, for we shall have left behind us the positive effects of our belief in the beneficial works we have done for humanity.

Mr. A. C. Cotton, of Vineland, N. J., said—I did not think of occupying a moment of the time of the Conference this morning, but when our sister, Mrs. Severance, spoke of two classes—one class of Spiritualists who believe in nothing but the fundamental, and in nothing else; and of another class, who thought it was broad enough, high enough, and deep enough to grasp all questions, I thought that there should be another class represented here. I would make three classes. We all view things from different standpoints. I come here from the State of New Jersey, with a little oil in my vessel, and you know that the sea captains will tell you if the waves roll high, you start a little oil running and it will smooth the waves. I came here, questioning in my soul whether it were best to start a little oil and try and smooth the waves that will soon roll mountains high; or whether we had better let the storm go on, and those who have no boat take to the waves, and sink or swim. [Cheers.] Now, there is a class that believes in evolution and another class that believes in revolution. I love one class just as well as the other; I am fully aware that conservatism here is unpopular; but in all my nature I have a desire to do the best thing in the best way. And here is the class that I represent—between the two extremes—one who believes in the phenomena, and one who believes that our glorious philosophy is strong enough to carry everything which it ought to carry, to grasp all subjects, to discuss all questions, and I most emphatically believe in a free platform. [Cheers.] Some one has said that, "there is no danger from error, if truth be left free to combat;" and the individual who is afraid to discuss this and any other question upon a free platform acknowledges the weakness of his cause. But now I say there

is a class of individuals here who can see the way to accomplishing an object different from other individuals, and we know that that class—meaning us, as Spiritualists—believe that there is a way out of social evil rather than the way that the most radical point to—equally honest, and perhaps more numerous—and they all have rights. Now I believe that we have a right to think as we think, for whatever is, is true to the cause that produces it. Consequently, what is, is as right as it can be under the circumstances. [Laughter.] But when there are these individuals among us who declare to us that it is the highest type of humanity in the spiritual being to have his enjoyment mostly and most fully in the sexual relations, I say to him, it is not the truth for me. [Hisses and applause.] If that class of individuals say it is for me, and it is the best I can enjoy, go on and enjoy it. I cannot say to you that you must all at once come upon my plane of life with the angels, where there is no marriage nor giving in marriage. I will say to them, climb up as rapidly as you can, and here is my heart and hand to help you up. But in the coming of the angels I do not see that I must travel your road in order to get "the elixir of life" [great applause], and the joy that exists in existence. Now I did not get up only to say that you all have the same right that I have, and as conservatism is unpopular here, I shall stand here until I get a higher life, and stand upon my own individuality as others claim to stand upon theirs.

Dr. L. K. Coonley, of Vineland, N. J., who had taken the chair, said:

The time for ten-minutes' speech is up.

Mrs. Victoria C. Woodhull, of New York, President of the Association, came forward and said:

The Convention will now come to order. I may state that at the meeting of the Board of Trustees we decided to ask Mr. W. F. Jamieson, of Michigan, to act as Secretary *pro tem*. He will now read the call for the Convention:

Mr. Jamieson then read the following call:

The Tenth Annual Convention of the American Association of Spiritualists will be held in Grow's Opera Hall, Chicago, beginning on Tuesday the 16th day of Sept. next, and continuing three days. Each society, association or body of Spiritualists in America is respectfully solicited to send delegates to this Convention according to the provisions of Article VI., section 3, of the Constitution.

By order of the Board of Trustees.

VICTORIA C. WOODHULL,

President of the Association.

Mrs. Woodhull—I will now introduce to this Convention Dr. L. K. Coonley, of Vineland, vice-president of this Association *ex-officio*.

Dr. Coonley said—In coming before you, friends, this morning in connection with this important association, surrounded as we are with conflicting elements in the great revolution that is taking place throughout the civilized world, we are necessarily met with obstacles in the smooth rolling way of conducting the business of the Association. The first obstacle that presents itself in our way is the absence of our regular secretary, Dr. H. T. Childs, of Philadelphia, who is not present, and has not forwarded his book. We have waited till the last moment; necessity now compels us to go on with the business of the Association. We have, however, seen a notice in the *Religio-Philosophical Journal*, to the effect that Dr. Childs will not be present—that he has resigned his position as secretary of this Association. The books, however, have not been forthcoming. Another thing that stands in the way is the absence of the treasurer; and then another thing is the lack of the report that should be presented stating the condition of the Association and its peculiar institutions at the present time. It is useless for me to advert to the events during the last year that have brought about this state of affairs. You all know as well as I do the terrible ordeal through which our president, Mrs. Victoria C. Woodhull, has had to pass in the great struggle that is going on in the country at the present time. [Cheers.] What we want first of all in this Convention is to ascertain who are the delegates regularly qualified to take part in its deliberations and votes. In order that these delegates shall be perfectly qualified according to the constitution to take part in the exercises, not only must they have their names enrolled as delegates, but they must also come forward with the little sum of one dollar, which is the qualification for exercising the right of voting in this Convention. We have to lay this down clearly, you see, and we must do it until our enthusiasm shall get so individualized that we can recognize the individuality of other human beings without attempting to cramp them in their movements any further than they may cramp us in our movements. That is the position we occupy this morning, and it will be impossible for the Convention to go on smoothly until you appoint a committee of delegates to examine credentials, to whom delegates from all parts of the country will be required to hand in the certificates of their membership. We have been in the habit in this association of asking each State or particular locality to get together as quietly as possible, and ascertain those that are not present in their delegation, and by precedent, exercising the power of filling vacancies, and that will have to be done in the different States and Territories represented in this Convention. This movement has been established by the Association for the purpose of furthering and perfecting organization. At our last convention it was voted that the secretary look over the credentials, and perhaps that is the quickest way. Let the delegates of each State and local society hand in their credentials to whoever be appointed by the Convention to investigate them. Th

matter is probably about as important as anything that can be done at this point.

Mr. Anthony Higgins, of New Jersey—Mr. Chairman, I move the appointment of a committee of four to examine credentials.

Mr. D. W. Hull—I move in amendment that the committee consist of five.

Mr. Higgins—I accept the amendment.

On a motion being put,

A delegate asked if the committee were to decide upon the question of the genuineness of credentials.

The Chairman—I suppose they are to determine what certificates are valid, which, I take it, is the usual course.

The resolution, as amended, was then carried.

The Chairman—The motion has been carried; how will you appoint the committee?

Voices—By the Chair.

The Chairman—I think it will be better that the selection should be by the people. I would rather not take the responsibility.

A Delegate—I would move that Mrs. Severance be appointed a member of that committee.

Seconded, and carried.

Judge Holbrook, of Chicago, was nominated by Mr. Cotton.

Mr. Hull—Judge Holbrook's credentials are to be tested.

Mrs. Severance—I do not think, Mr. President, that we have any right to presuppose what will be done.

The Chairman—It must be understood that the credentials of the delegates are required to be signed by the officers of the society sending such delegates. This, I think, will be understood by the committee; and if the credentials presented by any delegate be so signed, they must of necessity be accepted as delegates.

Judge Holbrook—Will you allow me to speak a minute. Some gentleman took the stand this morning, and made a speech to the effect that he had come to harmonize. I stand here in the same character. My sentiments are known, but I come as a harmonizer, if possible; and if there be any sentiment or feeling—

The Chairman—Are you a regularly-appointed delegate to this Convention?

Judge Holbrook—I understand that I am.

The Chairman—Those who are in favor of Judge Holbrook—

Judge Holbrook—I decline to serve if there is any opposition.

The vote was in favor of the appointment of the Judge.

Dr. Maxwell, of Indiana; Mr. C. W. Mills, of Chicago, and Mr. R. H. Winslow, of Ohio, were also elected to serve on the committee.

The Chairman—I have understood that Illinois has appointed no delegates, unless from some local societies. I understand there is no delegation here from Chicago.

Mrs. Severance—I will just make one suggestion. We do not want all the officers from one locality, but from different localities.

Mr. C. W. Mills—I have been appointed from the Chicago Progressive Lyceum, and have not received my papers.

Mr. Benjamin Todd—I move the appointment of a committee on business.

Mr. Hull—The State of Michigan does not give any credentials; the State of Indiana sent them on to the Secretary; and the State of Illinois has not sent up a full delegation, but there are members present who are qualified to sit on the committee.

The Chairman—I presume that will be settled by the States, when they come to move in the matter.

Mr. Thomas Lees, of Cleveland—I would like to ask the President of the Board whether he had any notification on the part of the Secretary and Treasurer to resign?

The Chairman—So far as the Secretary is concerned, I saw him myself a week ago in Philadelphia, and he told me that he would not be here. It was not my business at the time to ask him whether he had sent the documents, but I believe he has been notified to send them. If I am correctly informed, shortly after Mrs. Woodhull was cast into prison, Dr. Childs sent in his resignation. At the next meeting of the Board afterward, he sent another note, asking them not to act on his resignation. Since that time they have had no direct communication from Dr. Childs. That is the state of the case so far as I can understand it. Perhaps the President of the Association will inform the Convention of the facts?

Mrs. Woodhull—Dr. Coonley has given the story very nearly correct. Dr. Childs sent in his resignation, but it was not acted upon; and soon afterward we were cast into prison, and there was no person to see about the matter for several months. Some time afterward Dr. Childs called upon me, and said that it was entirely by spirit direction that he had sent in his resignation in the first place. After considering the matter he had changed his mind, and would act. Since that meeting of the Board of Trustees, I have not heard from Dr. Childs, either by letter or in any other way. There has been positively no communication between us. I supposed that, as a matter of courtesy, he would have sent the books here. I have heard that he intended to absent himself from this Convention, as well as the Treasurer; and in consequence of their not being here, and the Convention not having the books of the Association in its possession, it will have to get along as well as it can. I expect we can manage to get along without them; and if the Secretary and Treasurer do not make their ap-

pearance, we can find some one who will act just as well. I do feel, though, that it is a matter of discourtesy that the books are not sent here.

The Chairman—They may come yet. I know that last year the books of the Treasurer were not present until after this time in the meeting.

Mrs. Middlebrook, of Connecticut—I wish to say, as one of the Trustees, that very soon after the Convention last year, Dr. Childs wrote to me that he had resigned his position as Secretary of the Convention. I asked him if he would not state his reason for so doing, telling him that if he was going to resign so soon, that he ought to have resigned at the Convention, so that another could have been appointed in his place. He made no reply to that, but afterward, through personal friends, I understood that he wished to serve, but that being very sick at the time, and sick a great deal of the time, he felt that it was impossible for him to attend to the duties of the office of Secretary. Mr. Bacon, of Boston, told me afterward, and also the President of the Association, that Dr. Childs had recalled his resignation. It was his duty if he intended to resign to give up his books to the Executive Board. Further than this, the Treasurer that was appointed last year, Mr. Peter P. Good, of New Jersey, told me that he had not received the books from the old Treasurer, and that Mr. Wheeler, of Baltimore, who was Treasurer previous to his appointment, had never sent him the books. He also told me at the last business meeting of the Board that he would be in Chicago if he felt that he could spare the time and money. He felt that he could not pay out so much money and come so far to this Convention. I do not think that we can say that the Treasurer has avoided coming to this meeting on account of any dissatisfaction. But it was the duty of both these officers to send on their reports.

Mr. W. J. Shaw, of Iowa—I have been authorized to hand in the resignation of Brother P. P. Good, together with a statement of his account, which I will read:

A Delegate—Will it be in order for it to be done now?

Judge Holbrook—I think not, except to receive the communication.

The Chairman—That is a matter which properly belongs to the Executive Board, and unless they choose to let the matter come before the Convention, I do not quite see—

Mr. Shaw—I do not see how the thing can be done otherwise than through the Convention.

Mrs. Severance—I think that the business belongs to the board.

The Chairman—Yes, I think the matter will have to go to the board; I so decide it.

Judge Holbrook—In the failure of doing other business, I will ask you, Mr. Chairman, to repeat what you said about substituting delegates.

The Chairman—The custom of this Association has been as follows, and where there is no written law, custom governs it and is as it were a sort of common law: The custom of the Convention heretofore has been that, at the opening of the Convention, the delegates appointed by the State associations should come together and fill up the vacancies on the list of delegates, so that each State shall have the full quota of delegates to which it is entitled, provided these delegates have some proper credentials from some local society, or hold the certificate of somebody else who is unable to be present, and has thus transferred his rights. The Constitution was amended at Boston last year, and now provides that the State association has the right to appoint as many delegates as there are members of Congress, but this, has nothing to do with local societies. The Lyceums are just as much entitled to their representatives as the State association. Previous to the last Convention, the State association had the whole control, and the local societies had to report through the State associations. This is now entirely done away with, and the State associations have no particular authority, and cannot interfere between the local societies and the Convention.

Mr. Higgins—I rise to a point of order. We do not know who are delegates until this Committee on Credentials retire and make their report. We cannot enter formally into business before, and I therefore move you that an adjournment of twenty minutes be had to receive credentials. Then, when that is completed, we shall be able to proceed in good order.

The Chairman—I have had a great deal of experience with regard to this point. It is a difficult point in the organization of Conventions. Judge Holbrook had the floor, and I suffered the interpolation to the point of order, but the point was not made clear.

Mr. Higgins—If you can establish the fact that all the parties who are discussing this question are legally appointed delegates, then your objection is, perhaps, well taken.

The Chairman—Let me explain upon that; in all discussions like this, where the question does not materially affect the business of the Convention, this freedom is to be permitted; but in cases where business is to be disposed of, the matter is different. I shall decide that Judge Holbrook is in order.

Judge Holbrook—The point on which I specifically sought information has not been fully reached. It is as to the locality of the new substitutes—are they to come from the same State?

The Chairman—I think not. I can only report so far as the action of the State of New Jersey is concerned. We

have a right, by our State organization, to take any member from any part of the world to act as our delegate. A great many of our local and State associations have not come to that point yet.

Mr. Cotton (Vineland)—I move that we adjourn for twenty minutes, and that the Chairman of each State notify the members of his delegation, so that the vacancies can be filled. I, as first on the list from New Jersey, notify the delegates from that State that we will meet right here.

Mr. P. B. Randolph—I wish to make an amendment, that we now adjourn until the afternoon session. It is now nearly twelve o'clock, the hour for adjourning.

The amendment was carried, and the Convention adjourned.

AFTERNOON SESSION.

On resuming, at two o'clock,

The Chairman said—There are many delegates here who are not able to pay hotel fare. In the town of Vineland, we had over three hundred persons from different parts of the country, and not one went away from the Convention unprovided for. In a place like Chicago, it ought to be possible to entertain three thousand people. We desire to request those citizens of Chicago, who will entertain delegates, to leave their names with the Secretary, so that those who want homes can find them readily. Some eighteen hundred years ago, there was a very important individual, who had not a place where to lay his head—and there are some living yet. The hour has arrived for calling this Convention to order. The first business in order will be the report of the committee on credentials.

The Secretary—We are not ready yet, sir.

The Chairman—Then, will Brother Hyde sing a song. I should say that I have had no previous consultation with him, but I know that he can sing. [Cheers.]

Mr. Hyde, of New York—I will sing, if some of my sisters will aid me.

The Chairman—Mrs. Logan and Mrs. Balcomb, of New York, are wanted to assist in the singing.

Mr. Hyde—The song will be "The Anniversary," and is for the children's Lyceum, but we feel so much like children to-day that we will sing it.

The song was rendered in excellent style. At its close, the Chairman called on Miss Hinman to speak.

Miss Anna E. Hinman, of Connecticut, said—

I do not feel especially burdened with anything to say, because I did not expect to be called upon for a speech here. It is said that all public speakers have their hobbies, no matter whether they make ten-minute or half-hour speeches. I confess that, like others, I have my hobby, but it does not happen to be the social question, although I deplore as much as any one the condition of society. I also see the necessity for reform in the direction in which many noble men and women are working at this present time. As I am an old maid, and have never had a husband to quarrel with, and never happened to love the husband of any other woman, and have no especial experience in that respect, I cannot say that I feel competent to discuss the social question. [Laughter.] If I have one hobby more than another, it is on this idea of a religious amendment to the constitution of our Union. [Cheers.] This is, at the present time, my hobby, and I hope that a good portion of the time of this convention will be devoted to the consideration of this subject. If we have not religious freedom, no other freedom is worthy the name; if our national Constitution is to be sectarianized, then we have no freedom. It is useless to ask for freedom in other directions until we know that we have a Constitution that will guarantee us freedom in all directions. I have had some little experience in treating this subject in the town of Madison, Conn. I called on the chairman of the committee having charge of the only public hall that was available, and applied for its use, giving my subject as "Whither are We Drifting? or, The Proposed Religious Amendment to the Constitution." Three days after I had made my application for the hall, having had no answer as to whether I could or could not have its use for the purpose named, I called the second time upon the chairman, and then ascertained that I was refused the use of the hall. Why? Simply because the clergy in that town did not want that I should ventilate this subject of the proposed amendment to the Constitution. For they have laid a plot, and the movement is a subterranean one, and they want to spring a trap upon the common people before they have had any information upon the subject, so that they may be led to act ignorantly. They know, as well as you and I do, that if they cannot prevent the subject from being ventilated they will not be able to control the votes which they otherwise could. They tried to gag me in Madison, but (thanks to some noble souls who permitted me to stand on their doorstep and discuss the question in all its bearings) they failed. There are a great many more who are able to discuss this question far better than I can; but it is, to my mind, an important subject. I feel like devoting my time to it as much as I am able to do. The question is right here: Shall we have compulsory observance of the Sabbath and compulsory religious obligations forced upon us, or shall we be left free? This is the long and short of it. [Cheers.] It means either the one thing or the other; it means that we shall either be free or we shall not. If we profess to love liberty, let us work for it. We have fought once, and twice, the oppressive institutions of this country, and will continue to do so, if needs be. [Cheers.] I know that there are noble men and

women who love freedom, and who will work for it in this direction. We are drifting into these conditions; and what I would like is to make such a determined resistance, if possible, that we may be able to avoid war. For my part I have had enough of that. I have given my father, with the snows of sixty winters on his head, and my young brother languished two years in rebel prisons, six months of which he spent in the Andersonville Stockade, besides neighbors, friends, and many lovers—until now I stand alone, and have not one more to sacrifice, and yet my great charity to those who have not thus been bereft of all their friends, leads me to cry out, "We have had enough of war!" But yet we must have our liberty—peaceably if we can, forcibly if we must. [Cheers.] Now, let us make such a determined resistance to this movement, if possible, as shall dissuade them from their purpose, by showing them that we will never be made believers in the ideas of total depravity, original sin, endless torment in hell, the Star Chamber—as God's truth. [Cheers.] But we will have our liberty to think as we please and to judge for ourselves, that we may receive only those things which our best judgment and highest wisdom commend. I tell you that if young, athletic radicalism is permitted to grapple with old, gray-headed conservatism, the struggle will be short and decisive, and radicalism will be obliged by the law of stern necessity to give to its aged sire a death blow. [Cheers.] Radicalism does not want to do this, but must if there is no other alternative. Then let us be united, no matter whether we be Spiritualists, Materialists, Universalists or Unitarians, in one common cause. The blow is not aimed at one but at all. They tell you that it is Christianity against infidelity, but they lie. [Cheers.] It is Christianity against liberty, and if Christianity threatens to destroy liberty, then we must take care of it and render it powerless to do so. Then, I say, let us all be united, for it is not one but all that are endangered. To wrangle between ourselves is to give quarter to the enemy, who, if the Spiritualists will be united, regardless of whatever name they bear, can never overcome them and force them into this absurd wrong which they have prepared for themselves, and thereby we shall save the ship of State from the vortex of religious fanaticism toward which we are tending. [Cheers.]

The Chairman—It will be in order to elect a committee on business and on resolutions, and perhaps a committee on education. The first is important to be done at once. I will explain the way in which the Association has been in the habit of doing it. The delegates of each State assemble together and select one of their number to form a member of committee on business, and then one to form a committee on resolutions, and so on with all the committees that may be appointed. That gives an equal representation throughout to all the States that are represented in this Convention. Of course the Convention can do otherwise if they please. They can make the appointment of committees *via voce* if they choose. We are not prepared to make such a motion now, because we cannot tell who are entitled to vote. Each State delegation, however, can appoint its representative on the committees, so that there need be no delay. By this means we can also secure harmony and yet diversity in the proceedings of the Convention. I will introduce to you (the Committee on Credentials not being ready to report) Mr. Cephas B. Lynn, of Boston, the official representative of the *Banner of Light*.

Mr. Cephas B. Lynn—I think that, of course, as I shall want to speak my little piece some time during the Convention, I had better do it now before we get into business. I was very much interested in the remarks of our good sister, Miss Hinman, of Connecticut, and I was glad to hear her give us her hobby. I was glad to hear her make such statements with regard to her conception of the magnitude of the efforts to incorporate the religious amendment into the Constitution of the United States of America, and I want to say here—what a friend of mine has said before—that it is a fact that throughout the breadth and length of this country to-day there is far less opposition to this religious movement than there was against the abolition of slavery when that began to be discussed. We must understand that throughout the length and breadth of the land to-day people have somehow or other got into their heads the idea that if these ministers of the Gospel should cease writing their profound essays Sunday after Sunday, we should all go down into oblivion and into chaos, and that therefore these ministers of the Gospel are arguing very consistently from that premise. They say that the American Republic can never gain glory nor move on in progress until the Constitution recognizes God, and Jesus Christ, and the Bible. [Hear, hear.] Well, we are here, friends, meeting together as a convention of Spiritualists, and I presume that we are here to talk about live questions. I presume that we are here to talk about the eternal and everlasting Now—not 1800 years ago, not even a quarter of a century ago at Rochester. [Cheers.] If there is one thing that makes me glad to-day, it is to stand upon the spiritual platform, and to know that when an individual stands up here they do not have to put a padlock upon their mouths. There are a great many men who were once within the Christian Church, who, standing upon the spiritual platform, feel the elevation that comes of perfect freedom, who feel what it is to sink the priest into the man. And, in view of this fact, when we come here together, having a great variety of opinions upon a great variety of subjects, we feel no trouble about

it. Why, I understood one man, who has spoken here to-day, to say that he came here as a harmonizer, that he expected by and by the roar of the whirlwind would be heard, and the waves would roll mountains high, and that if some of us did not feel a little of his oil that we would be lost on the ocean in the midst of the storm. I say that is all sophistry. God Almighty rules this universe, and in the spiritual universe there are no rocks for us to run against. For me I say let the hurricane come, I want to hear the wind blow. I went to a convention once, and my infidel friend, Mr. Jamieson, got up and said he wanted to stand on a free platform where he could speak what he wished to say. Well, he got up and said, in the mildest manner possible—Jamieson is a mild-mannered man, you know [laughter]—"We know that the world won't fall, that the universe won't tumble down, and that no individual conception of anything is likely to disarrange the universe." It is an insult to the genius of the platform of liberalism at this day to tell the world that we are bound by the utterance of anybody on earth, or in heaven, or in hell. [Cheers.] Oh, there is nothing to fear—there is nothing to fear. For 25 years we have preached individualism, and now we are carrying out the doctrine to its ultimate consummation, and yet some of us want to go and put labels on our backs to tell the world how respectable we are. [Laughter and cheers.]

The Chairman—My friend, Cephas B. Lynn, is a regular graduate of the Charleston Lyceum.

Mr. Lynn—Mr. Chairman, may I have the floor again?

The Chairman—Certainly.

Mr. Lynn—I got up to make a speech on a certain point and I never mentioned it. [A laugh.]

The Chairman—You may have five minutes more.

Mr. Lynn—The point is this: That, in reference to the power of Christianity in this country, I believe that we do not realize how strong it is. We have had some evidence of it, to which I could call your attention. The point I desired to emphasize was, Miss Hinman mentioned the fact that she had been refused the use of a public hall, and her philippic against the Sunday law followed in the same line of argument that she opened with. But there is something else that we want to talk about that relates to Young America. And I am here to tell you about it. This thing that is called Liberalism touches the heart with a sacred fire; it does not need a revival every six weeks to keep it alive. [Cheers.] I say this Liberalism is the religion of Young America; and what do good Liberalists say to their children on this matter of religion? They say to their children—God bless the little children. They say—"We will not bother your little heads with any doxy." We will say to the little child—"Grow up according to the laws of nature, and after you reach maturity, then, as an individual possessing reason, we will place on your table the Christian Bible, the Bible of the Jew; we will place on your table the sermons of Pere Hyacinthe, the Calvinists' catechism, the Banner of Light, and all the religious books of the religious sects of the world, and we will say—Read and study them all, and the one that suits you best, take it, we will not dictate to you about it." [Cheers.] This is the modern ground. Now, that is not all. Some of our liberalist friends, with this sort of generosity in their souls, have sent their children to seminaries throughout the length and breadth of the land, and have discovered that these institutions of learning were being manipulated by Christianity to that extent that the minds of these children were dwarfed, and they came home spiritual cripples, and that is worse than walking on crutches. [Cheers.] And that is not all. They have come home not only spiritual cripples, but they have come home to insult the guests of their families, because these guests did not believe in the certain doctrine of orthodoxy with which they had been indoctrinated. I say, then, that what we want to emphasize, in this convention, is this movement against the introduction into the American school system of any religious book whatever, and to show that the American people do not send their children to school to learn theology, but geology, astronomy, and other branches of useful knowledge. I tell you that this is a tremendous question. In New York city, the Catholics are building parochial schools for eighty thousand odd children; and right here I will tell you, that of all the religious people who take part in this religious discussion, the Catholic is right. We say to the Catholic: You are right in determining that your child shall not be forced to read the Protestant Bible in school. We will stand by you in that; but if you ever attempt to force that Bible of yours into the common school, we will oppose you. [Cheers.] In this era of Credit Mobiliers, of salary grabs, of corruption on every side, it is time that we should strain the knee to have one thing free from the influence of the lobby, of the priests, and that is, the common schools. Let us look after the education of the young. [Cheers.]

Mrs. Severance—Your committee on credentials is ready to report.

The Chairman—Please read the report.

Mrs. Severance—The following is the list of delegates handed in to us:

INDIANA.—D. W. Hull, Amos Allman, John Fletcher, Samuel Strattan, J. H. Luther, Hiram Gregg, John Stewart, Jennie Hatfield, Sarah J. Gill, Agnes Cook, Mrs. H. A. Strattan, Samuel Maxwell, James Hook, J. R. Buell, Addie L. Ballou, Byron Reed, Mary Thomas Clark, Maggie Morgan, T. H. Stewart.

ILLINOIS.—G. N. Gould, Mrs. Miller, Mr. S. Y. Brandt, E.

F. Slocum, C. W. Mills, W. F. Jones, Collins Eaton, S. J. Avery, John W. Cochran, Mrs. Hubbard, Stewart Cummings, James H. Rogers, F. Calkin's, C. W. Stewart, George Gage, Mattie H. Parry, O. J. Howard, J. U. Smith, C. Smith, Milo Poster, Dr. D. P. Kayner, Martha Gage, Hiram Bidwell, Harriet C. Barnes, Mary L. Millsbaugh, L. W. Calkins, S. Jennings, D. C. Brakett, Juliette Howard, McHenry; G. L. Densmore, Maria B. Densmore.

IOWA.—W. G. Shaw, H. Brooks, Union, Iowa; Cornelia B. Stevenson, Farmers Creek; Emily Bradway, Maquoketa, Iowa.

KENTUCKY.—Fannie M. Bowen.

MICHIGAN.—T. S. A. Pope, Dr. E. Woodruff, J. D. Hinckley, Hastings, Mich.; Stephen C. Bliss, A. M. Jordan, Mrs. L. A. Whiting, W. F. Jamieson, Benj. Todd, Mrs. Marion Todd, Lois Waisbrooker, Mrs. Rhoda Loomis, W. R. Hill, A. T. Garrettson, Wm. Walker, Sarah J. Pennoyer, Mrs. Hamilton, M. A. Rost, Mrs. Sarah Rockwell, L. W. Thornton, B. P. Barnum, J. O. Barrett, Arthur Merton, Benj. Dean, Wm. Jones, L. Sesson.

MASSACHUSETTS.—F. R. Ladd, C. J. Leonard, M. E. Bean, T. Leonard, C. W. Austin, Mrs. S. Austin, John Matton, Harry Wilber, John Hardy, Mary M. Hardy, Capt. H. H. Brown, Cephas B. Lynn, Mrs. S. A. Hunt, Anna Lord Chamberlain.

MISSOURI.—J. S. Haseltine, Warren Chase, A. G. W. Carter, Mrs. Whittenger.

NEW YORK.—Isaac Nash, Walter Hyde, William Hick, Mrs. F. A. Logan, D. Doubleday, Jane A. Simpson, Mrs. N. Crants.

NEW JERSEY.—Mrs. M. B. Belden, Laura Cuppy Smith, Hannah T. Stearns, Anthony Higgins, A. C. Cotton, Ellen Dickenson, Mrs. J. Davis, John Gage, Portia Gage, Col. J. H. Blood, J. S. Longshow, O. H. Belden, L. K. Coonley, V. C. Woodhull, Mrs. L. D. Ladd, Walter Wood.

OHIO.—G. W. Kates, J. K. Richards, W. N. Hambleton, Chester Hunter, R. H. Winslow, Laura C. Owen, P. H. Bateson, Thomas Lees, J. A. Lant, Nellie Brutton, Oliver Stephens, Nancy Stephens.

PENNSYLVANIA.—J. F. Chew, Philadelphia; John S. Isett, Spruce Creek; Mrs. Anna Kimball, Pittsburg; Chauncey Barnes, Mrs. S. Ray, L. R. Chase, R. F. Haslett, Philadelphia.

RHODE ISLAND.—Mrs. M. L. Ghirardini.

UTAH.—Israel E. Brown, E. W. Stevens, P. B. Randolph.

KANSAS.—George B. Reed.

WISCONSIN.—Mrs. J. H. Severance, A. B. Severance, Mrs. H. Evans, David Cotton, Dr. W. H. Bancroft, C. Wilcox, S. H. Sea, M. Richardson, S. E. Warner, A. B. Randall, Elias Smith, S. Woodworth, Mrs. Olive Barrett, George Plummer, S. J. Dickson, D. E. Pease, J. Raymond Talmadge, Mrs. Eves.

VERMONT.—Charles C. Dodge.

WASHINGTON, D. C.—Geo. White.

CONNECTICUT.—Geo. Geer, Anna M. Middlebrook, Byron Boardman, E. Annie Hinman.

CALIFORNIA.—Geo. L. Barker, E. D. Barker, Anna Kimball, San Francisco.

The Chairman—The Convention can now begin to understand who the delegates are that are entitled to vote, but we cannot decide distinctly upon every question, and we must trust to the honor of the representatives any question where there is not a call for the ayes and noes. We suppose that every person coming to this Convention is liberal enough to do everything fair and square, and not vote unless they are consciously in their own minds entitled to do so. There are two matters which must be considered: One is the manner in which the necessary committees should be appointed.

Mr. Higgins—I move that the report of the Committee on Credentials be received and that the committee be continued.

The Chairman—I do not think that the motion is necessary, although if the Convention thinks otherwise, they may have it. The committee is one of the Standing Committees and cannot well be discharged, and a motion for the acceptance of the report and the continuance of the committee is not needed.

Mr. G. O. Barrett, of Battle Creek—Is a motion in order?

The Chairman—Yes, sir.

Mr. Barrett—Then I move that the committees necessary be elected by the Convention by voice.

Mr. Lynn—I second the motion.—Carried.

Mr. Hull—I move that we proceed to nominate a business committee of five.

Carried.

The following persons were nominated, and unanimously appointed:

Benjamin Todd, Michigan; Mrs. Anna Middlebrook, Connecticut; D. W. Hull, Indiana; Mrs. Maria L. Ghirardini, Rhode Island, and Captain R. H. Winslow, Ohio.

A motion to appoint a committee on finance, to consist of five delegates, was carried. The committee was nominated as follows:

Mr. Anthony Higgins, of New Jersey; Mrs. Severance, Wisconsin; P. H. Bateson, Ohio; Mrs. M. M. Hardy, Massachusetts, and Miss A. E. Hinman, Connecticut.

Mr. P. B. Randolph—I move that a committee on resolutions, consisting of one delegate from each State, to be chosen by the delegates from the several States, be appointed.

Mr. Hull—I second the motion.

The Chairman—We have adopted a rule looking to the nomination by the Convention of the members of committees.

Dr. Benjamin Todd, of Michigan—I move, as substitute, that a committee of seven be appointed.

The substitute was agreed to.

The following were nominated as members of the committee, and appointed—Colonel J. H. Blood, New York; J. O. Barrett, Michigan; Judge Holbrook, Illinois; Mrs. Mariam Todd, Michigan; Dr. S. Maxwell, Indiana; Cephas B. Lynn, Massachusetts, and W. F. Jamieson, Michigan.

The Chairman—This committee will, at their earliest convenience, retire and agree upon a report. The next thing in order is the opening remarks to the Convention by your President, Mrs. Victoria C. Woodhull.

Mrs. Woodhull, on coming forward, was received with repeated cheers. She spoke as follows:

Brothers and Sisters—Another year has rolled swiftly into the past since we met in Boston to deliberate on the rights and duties of Spiritualists, and we find ourselves standing on the verge of the future, gazing as wistfully as then into its dim vistas, striving to pierce its hidden mysteries and to drag forth the realities that are to be, and to lay down the chart by which we are to be guided to their realization. This ought to be the moving inspiration of the present time; but they do best who, in its contemplation, forget not what is.

It is twenty-five years since the tiny raps at Hydeville, N. Y., ushered in the grandest movement of all the centuries. Led by heartless science, the world was fast declining into the blank of Atheism, but the dawning of the light of modern Spiritualism has driven doubt back into its dark retreats, where, trembling for existence, it scarcely agitates the waves of human thought. But Spiritualism has done more than this. It has replaced doubt and faith by conviction and knowledge in millions of human souls, and has bound up the broken hearts of millions more. It has destroyed the power of death and hell, and consigned the devil to the domain of superstition and ignorance, where he may yet a little longer linger to haunt the souls of the foolish and trouble the minds of the false. The Church totters under the blows that have fallen thick and fast upon it, delivered from the hands of angels, and priestcraft wraps its saintly robes about itself and plots to avert destruction.

Spiritualism has moved the world forward by gigantic strides a thousand years, and almost spanned the chasm over which mortals and spirits shall pass to and fro into each other's dominions, but not yet so that the world can witness the passage and be instructed to make it individually. Even this, however, it shall shortly do, and secure the fulfillment of the prophecy of St. Paul.

But is there not other work for Spiritualism to perform? Having demonstrated the life to come, and shown that spirits enter there with the same feelings and passions, with which as human beings they leave the form, should its attention not be turned to effecting such changes in mortals as will permit them to pass, bright and pure, to that higher plane?

A tree is judged—and rightly—by its fruits. Judged by its practical fruits, what has Spiritualism got to present to the world? What are its fruits; what has it done? It has done all this that we have spoken of, but what does all that amount to; provided no further progress be made? It has made millions of people happier by removing their fear of God and the devil, and the burning hell. Now sincerely, my friends, is not this just what it has done? Has it made the world any better, any purer; added anything to its positive sciences; made more clear the laws of life, and as a result, a better humanity?

Judged by these kinds of fruits, "What better are ye than they?" What better is Spiritualism than Romanism, its natural enemy; nay, is it so good even as this enemy?

Romanism looks after temporal things, seeks to teach the children, and in various ways works charity, having in view if not obtaining better conditions—all of which with all else that they might do, Spiritualists have persistently ignored and refrained from attempting. The world looks to Spiritualism for great things. It holds up before its devotees all the ills and wrongs, and abuses that exist, and sues for pity and relief, as it has, before all preceding "isms" and faiths. The devout Spiritualist, following in the tracks of predecessors, commits the same error. With his eyes turned heavenwardly, he sees none of these things which the world demands of him. Forgetting the winter that reigns here, he is lost in the contemplation of the glory and beauty of the summer land.

Now, my friends, I want to ask if this is not true? and to tell you that I am sick of such Spiritualism as this.

I am disgusted with those who sing the glories "to be," and in the anthem forget the miseries "that are;" just as if we may pass from one to the other by death merely—as superlative nonsense as that in which any Christian ever pretended to believe.

Spiritualism is treading in the footsteps of old theology, and unless the few brave souls who discern this can lift it from the rut into which it has fallen, it will follow quickly where its predecessors have virtually gone—to its death; and I shall say Amen to that, since it will give way and make room for something that shall do the work laid out by angels to be done.

Then what should Spiritualism mean for the world? Should it enter it as a reformatory movement; or is it a blind fact merely, with no aims, purposes or convictions outside of the single fact of communion?

I hold that it is a reform. Now, all reforms that ever were or are, pretend to look to bettering the condition of the world, and to making it happier by making it better. Who, among Spiritualists, shall dare to deny this for Spiritualism? Are there any here assembled who will be so hardy as to do this? And yet they are heard all over the land decrying all active effort, and singing songs to the clouds.

Almost all previous pretentious systems have, however, signally failed to do anything whatever to justify this proposition. The world has grown better in most things in which it is better in spite of pretended reforms, which, for the most part, have blocked the way by establishing arbitrary and impossible methods by which to secure their ends. Shall Spiritualism also fail for the same reason to accomplish anything, because some have lost themselves in the glory of the after life? Shall it be said that this glorious advent, about which the light of angel faces lingers, also attempted to establish arbitrary and, because arbitrary, impossible methods of reaching forward into the realms of future greatness and goodness? Rather let it be abandoned before it attach this curse to itself, which, if once established, will forever blacken its prophetic record in all future generations.

Spiritualism has come to do for the world what nothing else ever could do. It has come to inaugurate on earth that government, that organization, that happiness, that glory which exists in spirit life, and which should be presented to us, not only for our admiration but also as a grand possibility to be by us accomplished. But will it do this? Are Spiritualists ready to perform the needed labor? Are they willing to ignore all this, if need be, that that which may be shall be? That is the question. Learning what is required, will they be sufficiently unselfish and humanitarian to drop the old to put on the new?

Reform, we have said, means to make men and women better and happier.

"Seek ye first the kingdom of heaven and all these things—other things—shall be added unto you," was spoken by him of Nazareth, and it was and is true.

Find happiness and all things are found. The heaven, then, of the world, individually and collectively, is to find happiness. The question, then, for reformers to answer is, upon what does happiness depend? There are thousands of persons who realize fully that they will live in spirit life who are just as unhappy as any can be who have not attained to that realization. The fact of future life alone, then, does not necessarily make men and women better, nor more comfortably conditioned. Indeed, thus far it has rather tended to add unhappiness and discomfort to those to whom it has come.

Something else, then, is needed; and this something is an appendix to the fact of continued life; the means of making it just what it must be in order that happiness instead of misery may result.

As a humanitarian religion then, Spiritualism has not completed its work when it has proven the fact of spirit existence and communion. Indeed, when it has done this it has but prepared itself to enter upon its practical mission. The fact that an immense power resided in steam would never have done any good for the world had not a Fulton opened the way to reduce the fact to practical use. So, too, is the fact of spirit life of little value unless its possibilities are reduced to practical use. And to this decision Spiritualists have now come. It must accept its mission, else it will pass to other hands.

And it is this question that this convention must consider and answer; and upon its answer will depend the future of Spiritualism in connection with the reforms that the age demands and is to have, if not through its own, then through other means. It is objected, however, that this Association, since I became its President, has done nothing. Is this strictly true? and if so, to whose door does the fault come home? I came among you two years ago at Troy. You were then talking of abandoning the organization, because there was really little to abandon. It had a name, to be sure, but where was its constituency and support? If much was expected of the organization, something should have been contributed to it, to give it sinews and strength. At that time I saw the weakness of the organization, and that the first thing to be done was to remove this weakness. Whatever good thing it might propose to do, it had no means of carrying out. To remedy this weakness I framed a new plan of organization, which I presented to the Association at its last annual meeting. For good reasons, I suppose, this plan has never been heard of, except what little publicity I have been able to give it through the medium of the WEEKLY, in which it has been published at length. Perhaps it was thought by Spiritualists to be too thorough, too comprehensive for present adoption. But to me it seems full time to begin some reform upon a broad and substantial basis. If, however, Spiritualists are not yet ready to abandon pure self-interest and merge into general public interests, they are not ready to adopt any plan of organization that will meet the requirements of the present crisis.

In framing this plan and offering it as, to me, the first step toward doing something, I feel that I performed my duty as your chief executive officer, and had the last convention adopted this plan or any modification of it, the work of primary organizations could have been successfully inaugurated, and this convention been really a representative body, in the true sense of representation; which I am ready to confess it is not now.

I came among you, then, a stranger, to speak a few words about children.

Spiritualists had made considerable effort in the direction of better methods of education, and I thought they might be ready to go a step further backward than education, and consider the methods of having better children to educate. I assure you this was the reason that took me to Troy. I went there hopefully, performed that for which I went, and for those few words I was made President of the Association. I can afford to pass in silence every thing that has been said (as to the motives by which I was, and am, governed) by those who are not in favor of searching amid the fountains of life, in order that it may send forth purer and sweeter waters. Suffice it, I know them, and the spirits whom I obey know them; and if they are mistaken by some, whose zeal outruns their discretion, I will only say, I am sorry for them. They may harm the common cause for a time, but not me. I would advise them to save the strength and time lavished on me, for better purposes.

But organization is a necessity from other and grave considerations. No thinking mind can afford to ignore the meaning of certain movements that are going on in this country; nor the meaning of some things that have been done during the past year. Is any person here so foolish as to imagine that the God-in-the-Constitution Young Men's Christian Association people, do not mean business? that the National Conventions that they have held mean nothing? that the attempt to suppress the WEEKLY for publishing the biography of the Protestant Pope, and the *Train Lique*, for exhibiting the beauties of the Bible, have no significance? To me, these, with many other things to which I cannot refer, have a fearful meaning. To me they mean that we stand to-day on the very borders of a horrible war such as the earth has never known, and which was so graphically described by Jesus.

But I see you are incredulous. War! why, what should cause war now? I reply, almost everything that is uppermost in the minds of those who hold the power will cause it.

Listen, and ponder well while you listen. Not a dozen people in this country, six months before the slave war broke out, believed that such a war would ever be; and they who warned of war were called crazy, as doubtless you think me now. They said the abolitionists would never fight for the negro, and they did not, intentionally. But I will tell you who did fight for the negro: they were the Southern slaveholders, and they fought intentionally. And I tell you the slaveholders of to-day will fight for their slaves just as did they of the South.

The Southern planters saw the growth of public opinion against slavery, and they knew if something was not done to stop it, that twenty years more would destroy slavery. There was but one way, and that was to strike for the perpetuity of their power. And they did strike; but they failed.

But do you ask what similarity there is between then and now? I will tell you, and convince you as well, that if there were a single reason for the action of the Southern oligarchy, there are at least a dozen more potent ones for the same action now. The office-holding, the bond-holding, the money-lending, the railroad and the God-in-the-Constitution oligarchy are in the same strait which the South was in. They see that twenty years' longer diffusion of knowledge among the people about the corruptions in office, will cause a revolution that will sweep every office-holder away, and revolutionize the government; they see that the people are beginning to learn that the bond-holders assume the place of king, and take from the public treasury all that the people can contribute; that the money-lenders live in sumptuous idleness off of the earnings of the toiling millions; that the railroad kings levy onerous contributions upon everything they transport; they see that the people, perceiving all these things, will realize that they have been robbed of their wealth to support these pretentious classes, and that they will re-possess themselves of that which has been unjustly taken from them; and then to all these must be added those who know that their God is to be dethroned, their Christ killed and their devil destroyed; and what an array is this! All the power, all the money, all the organization—everything against the people, while they are simply an unorganized mob, incapable of contending with the powers to which they will find themselves opposed.

Will these oligarchs sit quietly by and see their power depart without so much as a word to prevent? I tell you nay. I tell you they will not wait to see anything depart. I tell you they are now plotting the means to fasten themselves upon the people irrevocably. It will not be the reformers seeking the amelioration of existing conditions who will strike the first blow; but it will be they who see their power gradually slipping away from their grasp who will strike to save it from destruction. Do you further ask how can this come, and upon what pretext? That also I will show you.

Have none of you conceived the meaning of the recent discussion of Caesarism by some of the most powerful journals of the country? The third term and Caesarism are pieces of the same thing, and are put before the people at this time to test the public pulse, and the responses begin to be heard, and why not? Remember this and then go backward a year and recollect that the most determined autocratic character in the country, last year, made the tour of the continent of Europe and was the guest, virtually, of every crowned head. My attention was called to it at the time by the spirits who told me that he was Grant's emissary, arranging with the kings and emperors a programme for the subversion of this country to monarchy; and I believe it was true. The European powers would of course do almost anything to promote such a consummation. Another point was thus secured. All things so far prepared, then the denouement. How to precipitate all this and make an exigency! In Wall street there are some forty millions of gold coin loaned by European bankers on call; that is subject to be called for any day, while there is not gold coin enough in the Treasury to meet the call. Before this call would be made, the European bankers and the American bankers in the secret will sell the market largely short of United States bonds and then call the gold, which, as it could not be paid, would put gold to 200, while United States bonds and all railroad and other securities would fall to 50, and a financial panic immediately result that would spread into every business in the country conducted upon large capital. Business of all kinds would be prostrated, and all laborers being thus out of employ revolution and anarchy would reign supreme.

In this condition martial law would be proclaimed and the direct way opened to the Dictatorship or the Empire. And as I have shown you, the people would be impotent to resist it, since all the organized powers in the country would side with the government.

This *coup* fully executed and the power established, the gold would be immediately re-loaned and business begin again, and gradually the terrible depreciation of every sort of wealth would be restored through the general prosperity, and in ten or twelve years values would be as high as ever

and the wealth would be concentrated in the hands of the few, and the new state of things fixed upon the people.

Do you not see how a bold and competent person in Grant's position may elevate himself to be Emperor? A Napoleon is not an impossibility even in this country; and when you remember that such a scheme as this is backed by all the powers that are now in danger from radicalism—from too much freedom, you will see how utterly at their mercy is this people.

Regard these possibilities; aye, these probabilities, and then say Spiritualists should not organize if you can!

I came among you, as I said, to speak truths that needed to be known. You received me because I spoke such truths. I have remained among you to speak more truths, and I have spoken them without fear or favor, and so long as I remain among you I shall speak out whatever is given me to speak, and neither your plaudits or your frowns shall change a single word. I have no personal favors to ask of you, and I assure you I fear no one; but I have a duty to perform, and before I leave you I shall perform it mercilessly, without any regard whatever to your tender spots or your tenderer consciences. I shall plunge the surgical knife to the hilt into the horrible carbuncle that almost all of you are even now endeavoring to cover up and make it appear as if nothing is wrong, that everything is lovely and just as it should be.

I have endeavored to call your attention to the ills of society, and some of you have dubbed me prostitute, advocating theories purposely to cover the feculency of my own life. I have attempted to show you the injustice that capital metes out to labor, and some of you have labelled me ambitious to manufacture votes. I have called the attention of women to the fact that they are individuals and citizens, and have been slimed all over for my trouble. I have held before you the slavery to which woman is consigned by marriage, and I am replied to that I want to get more husbands. But in spite of all this, and in the face of the frowns of most of you (but, Heaven bless them, with the approval of some), I have moved neither to the right or left, but kept right onward, until the time has now arrived when the result of all that has been must be summed up, and in one tremendous impulse launched upon the world. I shall do this, though you kill me afterward if you will.

You may say that I do all this for notoriety. Will any one here step forward and say they will accept my notoriety and its costs? If not, let no one question my motives. I go back to New York to face the combined power of Church and State in the courts. I believe that, as it has so far, justice will triumph; but the exigency of the case may be so extreme as to trample it under foot. Will any of you stand by me and share the consequences? Did I write the paper bearing date November 2 in order to be sent to prison, and to suffer all that I have suffered since that time? Who among you will dare assert this? But if you do not, do not then question my motives.

But I turn upon you and tell you that all this has been done because I was willing to do it; because I was a Spiritualist, and because I was President of the only national association of Spiritualists there is in the country, to urge you, if possible, to become common-sense, practical laborers in the great field of reform.

Two years ago I should have been mobbed had I attempted to say publicly what I said last night. But I said it last night, and no one thought of harming me. Indeed I could have said much more that I have to say, and the terrible sham of indignant virtue would not have shown itself. Now all these things had to be said, in order that a gradual and near approach might be made for the final truth, which, if any one had attempted to give at first, he would not have been permitted to live.

Has there not, indeed, been a great work accomplished? The people, you here before me, are ready and waiting to hear the whole truth, and you need to hear it, and you know that you need to hear it, and you know that I know you want to hear it, and so you shall hear all I have found.

I said before that Spiritualists have shown some regard for one of the great questions upon which a better condition for humanity and happiness must be based—the education of the young. I do not hear that any Spiritualist calls *this* a side issue. All recognize it as a main issue and of great importance. But those who admit this, and at the same time assume that the begetting of proper children to educate—as so many do—is a side issue, stultify themselves; and I cannot see how anybody can be so blind or so obtuse. If it be an important issue to educate children, it is a still more important one to have good children to educate. Can any of you escape that fact? If you can, and will show me the escape, I shall be very thankful and will never again press the importance of the social question as the basic reform for Spiritualists. I will then make my departure from Spiritualism and adopt that to which this department of reform properly belongs. So here is your opportunity, Spiritualists, who wish to wash Spiritualism of Woodhull. Show me that to have healthful and good children is *not* so important as the education of *bad* ones, and that while the latter is *not*, the former is a side issue with which Spiritualists, as reformers, have nothing to do, and you will be bothered with Woodhull and social freedom not a single hour longer.

If it were possible, I would say cease every effort in other directions, stop education, stop everything else and devote the powers and capacities and the wealth of the world to this single work until the problem is solved. Beside the importance of this, all things else sink into insignificance. To me it is the alpha of humanity to which happiness, final and complete, is the omega.

The law of life! The law of love! These are what we need to discover, advocate and practice; and when we shall have done all this, and not until then, farewell all human misery. Not till then can the millennium be ushered in—death banished the earth, and the resurrection accomplished. To this work I urge Spiritualists.

I urge them, first of all, to adopt a plan for general organization, based upon self-evident principles, and then to go bravely forward and solve the problem of life and death,

caring neither for the favor of friends or the taunts of enemies, but only for the fundamental rock of truth upon which a redeemed humanity may safely begin to build their future destiny? and Spiritualists are going to do this.

Recently in convention at Vineland, the State Association of New Jersey adopted this question in its broadest and deepest sense; and more recently, the vast concourse of people assembled at Silver Lake, Massachusetts, eagerly listened and wildly applauded the same sentiments.

The people are getting ahead of the leaders on this subject.

They are already convinced, while yet you are discussing the expediency of having anything to do with it.

I give it as my well-founded opinion, that to any audience of Spiritualists, anywhere assembled, this subject may be introduced, and if fairly discussed they will adopt the resolutions of the New Jersey State Association of Spiritualists, to whom belongs the honor of first entering it upon their banners as a purpose of the Association.

I earnestly hope that this Convention may become historical by the work it shall do in seizing hold of the vital issues of the age, and announcing that the American Association of Spiritualists adopt as its motto, first, the proper generation of children, and, second, the proper education of children; since by these shall the world be peopled with a new race of beings, who shall not need to be regenerated; and who shall live in a continued sphere of love and wisdom. To this end is my life dedicated; and many more I know there are who would stand by my side, if they dared, and with me challenge the old dispensation to mortal combat.

The old has yielded point after point to the demands of progress. The last point is now demanded and refused; but it shall be won, and the human race stand emancipated from all the slaveries that have been its heritage, and sing the grand song of final redemption, having added to the freedom to think, which is theoretical merely, the freedom to act, what is thought, which is practical wholly.

Thus have I rendered an account of my stewardship. Your first reception and appreciation of me was a direct invitation to what has since been done; and what is still to be done.

I ask not your approval, I crave not your favor, neither do I fear your condemnation. I have done that which my hands and tongue and pen have found to do, with all my might, and my own conscience upbraids me only because I have been able to do so little, when there was such great need of so much more being done. But I am only a poor, weak, unlettered woman, coping, single-handed with almost the whole world, and I wonder that I have been able to do even the little that I have done, to shock the world into thought upon this great and grave question.

And now I come to resign into your hands the trust confided to my care, earnestly hoping that whatever good seed has been sown may be nurtured and cultured, and that it may yield an abundant increase by your care; and that whatever is evil seed, if any there have been, may die and leave no trace behind.

It has been mine to say the unpleasant truth, to stand in the fore-front and receive the heaviest of the fire. It has been mine to be aggressive and merciless, when of myself I would have been peaceable and sympathetic. But I want you all to bear witness that I hold no malice, but only love for all, even for those who have so cruelly misunderstood and misrepresented me; who have caused me so many sleepless, tearful nights and lengthened days of agony, which together have sometimes almost caused me to faint by the way; but I remembered at these times a vision of seven years ago which you will pardon me for relating, after which you may not wonder so much that I have endured what I have.

I was traveling by night from this city to Green Bay, sore at heart and sick of life, and I prayed earnestly to know if my life should always be borne down with sorrow and suffering. A gentle, peaceful sleep stole over my wearied senses, and this is the vision I saw: It was the hour of sunset, and the West was glowing with all the varied colors blended in indescribable beauty. The heavens parted and rolled backward to the north and south, and in the space there appeared a great spirit, which I seemed to know was greatest among the great. He gazed calmly, almost sorrowfully upon me for a while, and then drawing from its sheath a long sword, which he pointed directly at me, he said: "Blessed shall she be who, when the time comes, shall not be found wanting;" and his face lit up with hope and joy as he sheathed his sword, and the heavens closed in upon him and hid him from my vision.

Friends, whenever I weary and faint as I often do, I remember that scene and those words, and again I am nerved to do my duty, hard though it be and bitter, to which, heaven helping, may I ever remain faithful.

I had intended to close here, but the word that has been given out by the enemies of freedom leads me to endeavor to put this question fairly and squarely before the Convention. The question is purely one of freedom or the contrary, and it must be discussed as such. It must not be loaded down with "ifs" and "buts" and evasions. When the question of religious freedom was up for decision, it was not a question of what this, that or the other person should believe, whether it should be Romanism, Paganism or Protestantism; but it was a question as to whether every person had the right to adopt whatever belief he could accept or not. And this is the question now at issue about the sexual problem. It is not whether people will be monogamists, polygamists, polyandrists or utterly promiscuous, but whether they have the right to be any or all of these. I advocate the right of the individual to choose for himself, and deny the right of the law to impair that right. This is all there is of it, and they who oppose me must deny the right to individual authority, and argue that the authority to decide when, where and with whom sexuality may occur resides outside of the individuals directly concerned, just as the opponents of religious freedom declared that the right to decide what might and what might not be believed resided in the Church,

and as it is now declared, sexual authority resides in the State.

A resolution that will confine the question to the limits to which it belongs may be worded as follows: That the community has no right to enact laws impairing either the physical, intellectual, moral or sexual liberty of the individual.

Now those of you who have come here to rescue Spiritualism from free love must vote "Nay" to this resolution. You must say that the individual ought to be a slave, that he ought not to be free sexually as he is already admitted to be physically, intellectually and morally. What enlightened person is ready to do this? I warn you to think well of it before you thus commit yourselves.

But to those who come here with their mouths full of vile words to spit out upon me, I wish to say: If after this any one shall dare stand up here and say that I advocate the lowest and vilest forms of sexuality; that I advocate promiscuousness because I advocate freedom for each and for all, then I say that that one does so wilfully, knowing that it is untrue. No more do I do this than do they advocate materialism, who affirm the right of the individual to be a materialist.

I do not think there is a delegate here who is so utterly stupid as not to see the application. The form of life I wish every one to live is that which will be most conducive to his or her happiness; at the same time, being willing as I ever have, to state clearly and unmistakably what I believe to be the condition in which most happiness will be found when it is attained. Now, remember, don't say that I advocate this, that or the other; but say I advocate freedom, and then deny or affirm that this is an individual right and you will treat the real issue.

Finally, I hope that this Convention will discuss this question calmly, and that no personalities may outcrop; but if any shall here stand up and denounce social freedom as the one thing vile, who has lived or who lives a free life, I hope that some one who can, will strip off his mask and stand him up before the Convention cleaned of his hypocrisy.

Mrs. Woodhull added—I have heard from some of the New York delegation, and from some of the other delegates, the fact that there are statements being made that I have come here to make a personal explanation. I am going to ask every man and woman in this house who stands immaculate, who has never had a sexual desire, and who has never known sexuality, and who stands before the world a female or a male virgin, to come upon this platform and prepare to throw stones. [Applause.] I want you to understand that I came here to advocate what I believe, and what to me is the highest truth. When you listen to me, you do not become Woodhullites, and sink your individuality. You ought to be ashamed to put the name of anybody else upon your backs; and it is only through your ignorance that you do it. I want you to understand that because Moses Hull tells you a little of his personal experience with some of his brethren and sisters, that you don't become Hullites, but you become just what you are yourselves. And this infernal ignorance, which has spat upon and thrown filth upon others, is becoming simply disgusting. This platform is a free platform; and I warn you that if you come upon it you had better put up your virtue in a napkin so that we may dissect it. [Cheers.] I want you to know that you have made a poor woman of me. Two years ago, when I came to your Convention, I was what the world called a financial success. I had my elegant home in New York, and earned my \$250 per night for my lectures. I came to your Convention, and became your President; and from that moment, the foul opprobrium, from the result of your own lives, has been heaped upon me, until you have slimed me all over, and held me up to the world as something awful, and fearful, and that must not be touched. Now I want you to understand that I am in Chicago to tear these rotten planks up, and if any man or woman mounts this platform and tells me that I lie, and they have the privilege of doing it, let them remember there will be an avenging angel after them; and for every lie they utter, the truth will come out in thunder tones [Cheers.] I have no fears of the Convention, or of any of the seeming pure stripe. I have not any hope that some of you will rescue anything but yourselves; but I have every faith that the people who have come here will succeed in rescuing their own damnable lives from the filth in which they are steeped. As President, I now open this platform, and you may proceed to discuss these questions as you please; but, as I said before I say it right here, I have no quarter to ask of any one, and hence I shall not expect any of you. [Cheers.]

The Secretary—I move that the Convention do now adjourn until the evening recess.

The motion was withdrawn.

The Chairman—The members of the committee have stayed in the hall to hear the President's address, and have not therefore prepared any work for the Convention. We shall have to improvise a little for the time being. It is now about 4 o'clock. Let me here say again that we want the friends in Chicago to be as liberal as they can in the entertainment of delegates.

Mrs. Severance—I move that from now until 5 o'clock be devoted to ten-minute speeches, and that while the Convention is in conference the committees proceed with their business.

The motion was seconded and carried.

The Chairman—In occupying my ten minutes, I do not suppose that it will be necessary to appoint anybody in

[Continued on page 7.]

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In a boat as it lay in the swollen stream, two orphans were playing. It was late in the day, before the storm ceased, and the clouds, lightened of their burdens, shifted away before the wind, leaving a clear bright sky along the horizon. Unnoticed, the boat became detached from its fastenings and floated out from shore. Quickly the current carried it beyond all earthly help. Through the foaming rapids and by precipitous rocks dashed the bark with its precious charge. As it neared the brink of the fearful cataract the children were stricken with terror, and thought that death was inevitable. Suddenly there came a wondrous change in the little girl. Fright gave way to composure and resignation as, with a determined and resistless impulse that thrilled through her whole being, she grasped the rope that lay by her side, when to her surprise the boat turned, as by some unseen power, toward a quiet eddy in the stream—a little haven among the rocks. The boy, of more tender age, and not controlled by that mysterious influence, in despair fell toward his heroic sister, his little form nearly paralyzed with fear. But means of salvation calmed the "heart's wild tumult" and lighted the angry waters as the angels of rescue—they who were their parents—came to the little voyagers on waves of undying affection; when through that love which fills alike the heart of parent and child, a power was transmitted that drew the boat aside from its impending doom and lodged it in the crevice of the rocks, and they were rescued.

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For Philadelphia via Camden, 7 a. m., 2 p. m.

THROUGH TRAINS.

9:00 a. m., Great Southern Morning Express, for Baltimore and Washington; for the West, via West Philadelphia, Baltimore, and for the South, via Baltimore, and via Washington, with Drawing Room Car attached.

9:30 a. m., Western Express for West Philadelphia, Pittsburg and the West, with Pullman's Palace Cars, through from New York to Pittsburg, Fort Wayne and Chicago, Columbus, Cincinnati and Louisville, and with Parlor Cars from New York to Pittsburg.

1:00 p. m. Express for Baltimore and Washington, and for the West, via Baltimore, with Drawing Room Car attached.

*5:00 p. m. Daily Western Express, for Pittsburg and the West, with Pullman's Palace Car, through from New York to Pittsburg, Indianapolis, Louisville and St. Louis, to Columbus, Cincinnati and Chicago.

*7:00 p. m., Daily Western Express, for Pittsburg and the West, with Pullman's Palace Cars, for Pittsburg, Cincinnati and Indianapolis.

*8:30 p. m., Daily Western Express, for West Philadelphia, Pittsburg and the West, with Pullman's Palace Cars, through without change, to Pittsburg, Crestline, Fort Wayne and Chicago.

9:00 p. m., Daily Great Southern Evening Express for Baltimore and Washington, with Reclining Chair Cars, and with Pullman Palace Cars through from New York to Washington.

Tickets for sale at Ticket Offices, foot of Desbrosses and Cortlandt streets, and in Depot, Jersey City; and at New York Transfer Co.'s offices (Dodd's Express), No. 944 Broadway, New York, and No. 1 Court street, Brooklyn. Passengers, by leaving suitable notices at these offices, can have their baggage called for at residence or hotel, and carried through to destination.

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ERIE RAILWAY.—SUMMER ARRANGEMENT of trains, taking effect June 23, 1873. From Chambers Street depot (for Twenty-third street see note below.)

9 A. M.—Cincinnati and Chicago Day Express. Drawing-room Coaches to Buffalo and sleeping coaches to destination.

1 A. M.—Express mail for Buffalo and Niagara Falls. Sleeping coach to Buffalo.

7 P. M. (daily).—Cincinnati and Chicago Night Express, Sleeping Coaches through to Buffalo, Niagara Falls, Cincinnati, Detroit and Chicago without change.

Trains leave for Port Jervis 8, 9, 11 and *11:15 A. M.; 4:30, *6:30 and *7 P. M.

Goshen and Middletown, *6, 8, *8:30, 11 and *11:15 A. M.; 3:45, 4:30, *6:30 and *7 P. M.

Warwick, 8, 11 A. M., and 4:30 P. M.

Newburg, *8:30, 9 and 11 A. M., and 4:30 P. M.

Suffern, *6, 8, *8:30, 11 and *11:15 A. M.; 3:45, 5, 6, *6:30 *7 and *11:30 P. M.

Ridgewood, Hohokus, Allendale and Ramsey's, *6, 8, *8:30, 11, *11:15 A. M., 3:45, 5, 6, *6:30, 7 and *11:30 P. M.

Paterson, *6, 6:45, 7:15, 8, *8:30, 8:45, 10, 11, *11:15, 11:30 A. M., 12 noon, *1:45, 3:45, 4, 5, 5:15, 6, *6:30, *7, 8, 10:30, and *11:30 P. M.

Newark, *6, 7:15, *8:45 and 11:30 A. M., and 3:45, 5:15, *6:30, P. M., and 12 Saturday nights only.

Rutherford Park and Passaic, 6:45, 8, *8:30, 10, 11, *11:15 A. M., Passaic only; 12 noon, *1:45, 4, 5:15, 6, *6:30, 8, 10:30 and *11:30 P. M.

Hillsdale, Hackensack and Way, 5, 8:15 and *8:45 A. M., 1, 3, 4, 5 and 6 P. M., and 12 Saturday nights only.

Spring Valley and Way, 5 and 9:30 A. M., 4:45 P. M. Englewood, 5, 8, *9 and 9:30 A. M., 1:30, *3:15, 4:15, 4:45, 5:30, 6:30 and *7:45 P. M. and 12 and Saturday nights only.

Cresskill, 5, 8, *9 and 9:30 A. M., 1:30, 3:15, 4:15, 5:30, 6:30 and *7:45 P. M., and 12 Saturday nights only.

Sparkill, 5, 8, *9 and 9:30 A. M., 1:30, 3:15, 4:15, 4:45, 5:30, 6:30 and *7:45 P. M., and 12 Saturday nights only.

Piermont and Nyack, 8, *9 and 9:30 A. M., 1:30, 3:15, 4:45, 5:30, 6:30 and *7:45 P. M. and 12 Saturday nights only.

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7:30 A. M.—Greenport and Sag Harbor, Mail and Rockaway excursion trains.

9:30 A. M.—Port Jefferson, Locust Valley and Rock away excursion trains.

12 M.—Rockaway express train.

12 M.—Special train for Newport, R. I., with drawing-room cars attached, stopping only at Jamaica, Mineola and Riverhead, arriving at Newport at 7 P. M.

3 P. M.—Rockaway and Hempstead express.

3:30 P. M.—Greenport, Sag Harbor and Locust Valley express trains.

5 P. M.—Port Jefferson, Locust Valley and Rockaway express trains.

6 P. M.—Northport, Locust Valley and Rockaway accommodation trains.

Trains connect at Jamaica with East New York and at Mineola with Hempstead.

Sunday trains leave Hunter's Point as follows:

9 A. M.—Port Jefferson, Northport, Locust Valley and Hempstead excursion trains.

10 A. M.—Rockaway excursion train.

1:30 P. M.—Rockaway excursion train.

7 P. M.—Northport, Rockaway and Hempstead trains.

7:30 P. M.—Rockaway accommodation trains.

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